DOCUMENT RESUME

ED 460 898 SO 029 189

AUTHOR Shiman, David A.
TITLE Teaching Human Rights: Grades 7 through Adult.
INSTITUTION Denver Univ., CO. Center for Teaching International Relations.
ISBN ISBN-0-943804-79-5
PUB DATE 1993-00-00
NOTE 163p.
AVAILABLE FROM Center for Teaching International Relations, University of Denver, Denver, CO 80208-0268 ($29.95). Tel: 800-967-2847 (Toll Free); Tel: 303-871-3106.
PUB TYPE Guides - Non-Classroom (055)
EDRS PRICE EDRS Price MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS Adult Education; *Civil Liberties; Civil Rights; Democracy; Due Process; Foreign Countries; Freedom; Instructional Materials; *Justice; Secondary Education; Social Studies
IDENTIFIERS *Universal Declaration of Human Rights

ABSTRACT

This curriculum resource on human rights is rooted in the United Nations Universal Declaration of Human Rights and seeks to help students understand the issues involved. Using the rights categories suggested by the Universal Declaration, this book offers new ways of teaching about familiar themes. The book contains activities to encourage students to compare across cultures and to challenge them to examine their own society and to reflect on their own lives. There are generic human rights activities that can be used for any part of the world to be studied, as well as those dealing specifically with examples from Chile, the Peoples Republic of China, Kenya, South Africa, and the former Soviet Union. (EH)

Reproductions supplied by EDRS are the best that can be made from the original document.

ED 460 898

TEACHING HUMAN RIGHTS

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY, HAS BEEN GRANTED BY

M. Montgomery

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

2A

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

DAVID SHIMAN

CENTER FOR TEACHING INTERNATIONAL RELATIONS
UNIVERSITY OF DENVER
DENVER, CO 80208

SO 029 189

BEST COPY AVAILABLE

TEACHING HUMAN RIGHTS

ISBN 0-943804-79-5

TEACHING HUMAN RIGHTS

Grades 7 through Adult

David A. Shiman

Center for Teaching International Relations
University of Denver (Colorado Seminary)
Denver, CO 80208

ABOUT THE AUTHOR

David A. Shiman is a Professor of Education and Codirector of the Center for World Education in the College of Education and Social Services at the University of Vermont. He has degrees from Yale, Vanderbilt University, and U.C.L.A. He has worked in Africa for over five years and conducted research in both Kenya and Ghana. He has also taught in Finland and England and directed overseas programs for teachers in China and England.

Dr. Shiman teaches comparative education, sociology of education, global education, and multicultural education. As Codirector of the Center for World Education, he works extensively with teachers in the development of curriculum in global studies. He conducts workshops for teachers and has written The Prejudice Book and the World Food Day Curriculum, Grades 8-12, which are curriculum resources for teachers.

Dr. Shiman has been a human rights educator and activist for many years. He was active in the civil rights movement and anti-apartheid efforts in the 1960s. He also worked on behalf of dissidents in the former Soviet Union. In 1992, he conducted human rights education workshops for elementary and secondary teachers and school administrators in Czechoslovakia, Poland, and for Palestinian human rights activists on the West Bank. In 1993, he was a Fulbright Scholar in South Africa where he also conducted human rights education workshops.

He served as Coordinator of Amnesty International USA's Human Rights Education National Steering Committee from 1989-1992. In this capacity, he wrote and evaluated curriculum on human rights, promoted in-service training for teachers, and helped develop a national network of teachers interested in human rights education. He remains active in Amnesty International's educational efforts.

He is married and has a six-year-old daughter.

Copyright 1993, the Center for Teaching International Relations, University of Denver, Denver, Colorado 80208-0268. All rights reserved. The materials in this volume may be reproduced for classroom use at the instance and inspiration of the individual teacher. Other than for individual classroom use, no part of this volume may be reproduced, stored, or transmitted by any means--mechanical, electronic, or otherwise--without written permission from the publisher.

Printed in the United States of America
ISBN 0-943804-79-5

TABLE OF CONTENTS

Dedication i
Acknowledgments ii
Introduction 1
Human Rights Warm-Up 2
Universal Declaration of Human Rights 4
Researching Human Rights 17
Relativism and Universal Human Rights 19
An African Perspective on Human Rights 23
Cartoons 31
Crossword Justice 36
Rights In Conflict: A Part of Our Lives 41
Rights, Justice, and the Word 48
Human Rights and Foreign Policy 56
African-American Achievement of Human Rights-Historical Events 60
African-American Achievement of Human Rights-Social, Economic, and Political Indicators 64
Women and Work 75
Right to Children 80
Poverty and Human Rights 85
Dinner with the World 89
Comparing the Quality of Life Across Cultures 97
Comparing Political Freedom Across Cultures 102
Comparing Political Freedom with Quality of Life Across Cultures 106
Fighters for Rights and Justice 108
Responsibilities of Youth 114
Torture: Personal Choices and International Practices 118
Death Penalty 123
The Holocaust Through Literature 141
Refugee Women: The Enduring Majority 145
Linking Learning with Action 152
Selected Bibliography of Curriculum Materials 154

DEDICATION

To our daughter Kathleen whose smile reminds me of what is important in this world.

©CTIR
University of Denver

ACKNOWLEDGMENTS

First and foremost, I thank my wife Elise Guyette. I value her insights into classroom dynamics and skills as a writer of curriculum. Her suggestions have enriched the quality of these activities. But most important, she provided the loving encouragement and support I needed to sustain me during the months of writing and rewriting.

I appreciate the help received from colleagues. I thank Carol Schulz, formerly of Northfield Junior-Senior High School, Vermont, who offered editorial comments on the entire original manuscript and Judith Torney-Purta of the University of Maryland who allowed me to adapt some of her research materials. Corrine Glesne, Edward Ducharme, Wang Juefei, and James Loewen at the University of Vermont, Wendy Phillleo of WorldWIDENetwork, George Shephard and Don Parker at the University of Denver, and Ellen Moore and Charles Henry of Amnesty International USA also offered valuable assistance.

I am grateful to David Donahue and Nancy Flowers for permission to adapt their curriculum activity on women refugees, which will appear in Uprooted: Regugees in the Global Community, to be published by Hunter House, Alameda, CA in 1993.

Finally, the entire staff at the Center for Teaching International Relations (CTIR), University of Denver, deserves special mention. I went to CTIR to write this book because I sought the support and stimulation they could provide. I was not disappointed.

©CTIR
University of Denver

INTRODUCTION

I chose Teaching about Human Rights as the title to the first edition of this book. It was inadequate. Teaching about is only part of what we must do. We must also teach against human rights violations and teach for the creation of a world in which all human beings are treated with justice and dignity. This edition's slightly different title of Teaching Human Rights incorporates these different dimensions.

This book is rooted in and inspired by the United Nations' Universal Declaration of Human Rights. The Declaration provides a useful framework for organizing this collection of curriculum activities on human rights. This book can serve as either the core for a course on human rights or a resource from which teachers can draw specific activities to integrate into existing curricula.

But, why a book on human rights at all? Why should young people learn about these matters in school? The answers to these questions are all around us. Issues of rights and justice pervade our world. Not a day goes by without someone somewhere clamoring for self-determination, free elections, adequate food and housing, or political asylum. We cannot pick up a newspaper without encountering articles about racial strife in South Africa, "disappearances" in Guatemala, Kampuchea, or El Salvador, the denial of freedom in China, homelessness in the United States, or hunger in some African nation. And we can often look out our windows and see demonstrators calling for more child care services, protesting police brutality, or objecting to U.S. refugee policies.

We can either look at these circumstances and events in bewilderment, not understanding why someone might protest, plead for justice, or call on us for help, or we can try to make some sense of it all. As individual citizens, we have an obligation to understand more about these things and their dynamics. Unless we do, we surrender power to those who claim to understand and become dependent on their interpretations and judgments.

As teachers we can do more, however, than merely help our students understand the issues involved. We can also help them develop values that are rooted in a humane conception of justice and equality. Students must choose for themselves the values and principles upon which to live and act. But, we can help them to develop an understanding and appreciation of our values and principles as they identify and clarify their own. And we can challenge students to determine which, if any, human rights issues they care about and what, if anything, they are going to do to translate their concerns into action.

This curriculum resource on human rights seeks to make a contribution to this effort. Utilizing the rights categories suggested by the Universal Declaration, this book strives to fill gaps in existing human rights curricula and to offer new ways of teaching about some familiar themes. It is not intended to be a comprehensive human rights curriculum. Some political and civil rights, for example, are not fully addressed because they have been excellently treated elsewhere. The reader is encouraged to go beyond this book to other curriculum resources provided in the bibliography.

In this book, there are activities which encourage students to compare across cultures and others that challenge them to examine their own society and reflect on their own lives. There are also activities which draw on examples from Chile, the People's Republic of China, Kenya, South Africa, and the former Soviet Union. Furthermore, there are "generic" human rights activities which can be utilized regardless of the part of the world being studied. Finally, while human rights is often considered a social studies topic, many of these activities can easily be incorporated into an English course as well. There is a crossword puzzle, a collection of poetry, and a variety of activities that require research skills and written expression.

Human rights is not a subject that can be studied at a distance. Students should not just learn about the Universal Declaration, about racial injustice, or about homelessness without also being challenged to think about what it all means for them personally. As human rights educators, we must ask our students and ourselves, "How does all this relate to the way we live our lives?" The answers to this question will tell us much about how effectively we have taught our students.

©CTIR
University of Denver

HUMAN RIGHTS WARM-UP

Overview: Human rights themes can be found in almost every aspect of our lives. This introductory activity engages students in an initial examination of the multifaceted concept of human rights through a game-like activity. Use this activity to discover what your students know about the concept of human rights, what sorts of definitions they carry in their heads, and what types of rights they can identify. This activity can also help you identify about what human rights issues your students are concerned. These sorts of information can help you to build a learning unit on human rights with your students.

Objectives:

To assess students' level of knowledge and understanding of the concept of human rights
To relate human rights concerns to the students' own lives

Grade Level: 7-12

Time: One class period

Materials: Handout #1, "Human Rights Squares," page 3

Procedures:

1. Distribute Handout #1, "Human Rights Squares," to each student.

2. Have students fill in the squares themselves or move around the room asking different students for answers. Allow about ten minutes for this part of the activity.

3. After students have had a chance to fill in most---if not all---of the squares, begin a discussion of their answers. Start with some of the less abstract items, e.g. , "a singer who sings . . .," "A book that . . .," "a human rights fighter." Record both the item and the rights identified on the chalkboard.

4. Have students also identify human rights issues around the world by identifying places on the map where there have been improved conditions and/or violations.

5. Out of this discussion should emerge the following very basic understandings:

- Human rights are rights to which everyone, everywhere is entitled. They are rights which come to us simply because we are members of the human race;
- The United Nations' Universal Declaration of Human Rights (UDHR) is the human rights document best known around the world;
- Human rights include political, civil, social, economic, and cultural rights;
- The concept "human rights" means different things to different people;
- Human rights violations are worldwide; and
- Achievement of human rights for all U.S. citizens has yet to be attained.

6. Summarize class ideas and definitions of human rights and proceed to an examination of the United Nations' Universal Declaration of Human Rights.

©CTIR
University of Denver

HUMAN RIGHTS SQUARES

A human right	Country where human rights are violated	Document that proclaims human rights	Group that was persecuted in the past	Group in your country that wants to deny rights to others
Country where people are denied rights because of their skin color	Country where groups make conflicting rights claims	Organization which fights for human rights	Film that is about rights	Country where people are tortured
Singer who sings about rights	Right your parents have that you do not	Country where human rights situation has improved recently	Type of human rights violation that most disturbs you	Country where there is not freedom of speech
Right denied to you in school	Book about rights	Person who is a fighter for human rights	Rights sometimes denied to women	Right all children should have
Country where people are denied rights because of their religion	Human right not yet achieved by every-one in your country	People denied right to establish their own nation or homeland	Human right being achieved around the world	Right of yours that is respected

©CTIR
University of Denver

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Overview: This activity introduces students to the Universal Declaration of Human Rights (UDHR)--its history and principles. It compares the UDHR with the U.S. Bill of Rights. It also provides a framework for understanding issues related to the interpretation and enforcement of human rights standards.

Objectives:

To become familiar with the language of human rights
To understand the historical background of the Universal Declaration
To understand the basic principles of the Declaration
To compare the UDHR to the U.S. Bill of Rights
To examine students' own beliefs about which human rights should be universal

Grade Level: 7-12

Time: Two to four class periods

Materials: Handout #2, "Historical Background: Universal Declaration of Human Rights," page 6
Handout #3, "Universal Declaration of Human Rights" (Complete), page 8
Handout #4, "Universal Declaration of Human Rights" Regular English version, page 12
Handout #5, "U.S. Bill of Rights," page 15
Handout #6, "Rights Checklist," page 16

Procedures:

1. Distribute Handout #2 and Handout #3 and/or #4 to each student. Have them read these for homework and consider some of the questions listed under #2 below. Also, have students identify language and historical events unfamiliar to them. You will need to discuss some of these briefly before turning to the UDHR.

2. Discuss the items listed below. There is more here than can be covered in the time allotted--certain items could be used as follow-up activities.

- Definitions: *declaration* - a general statement of principles which is not legally binding; *covenant* - a treaty that is binding upon the nations that ratify it; *ratification* - formal approval of a treaty or a covenant by a sovereign state

- Purpose of the UDHR: Does it serve any positive purpose even through it is not legally binding? Are there other documents, declarations, or statements which affect the way people think and act even though they are not legally binding, e.g., Ten Commandments, writings of Confucius, Boy/Girl Scout oaths?

- Interpretation of the Declaration: Which rights are open to different interpretations? Which rights might be subject to controversy and disagreement in this country? Which rights do you think are most frequently violated by governments?

- Enforcement of human rights principles: Should the rights in the UDHR be legally binding in all nations, i.e., should they ratify the two Covenants and the optional protocol? Should there be a global system of enforcement? What are the pros and cons of such an enforcement system?

- Procedures for ratification of a treaty in the United States: What are the respective roles of Congress and the president?

- Status of the Covenants in the United States: Is the U.S. public aware of their existence? (Have students ask members of the public about them.) Have they been ratified? What are the arguments for and against their ratification?

3. Distribute Handout #5 and Handout #6 to each student. Have them complete the handout as homework.

4. Ask students to compare the Universal Declaration of Human Rights to the U.S. Bill of Rights. Examine the following questions in the subsequent discussion.

©CTIR
University of Denver

- Which rights asserted in the UDHR (or Bill of Rights) do you believe should or should not be universal? Give reasons.
- Do you think the Bill of Rights is less comprehensive than the Universal Declaration? Why or why not?
- Are some of the rights not included in the Bill of Rights nevertheless guaranteed to U.S. citizens?
- Should the Bill of Rights be more inclusive? What rights, if any, would you add?
- In your opinion, what should be the limits and responsibilities of government in guaranteeing that citizens have certain rights?

©CTIR
University of Denver

HISTORICAL BACKGROUND: UNIVERSAL DECLARATION OF HUMAN RIGHTS

The belief that every individual, by virtue of one's humanity, is entitled to certain human rights is a fairly new one. Through much of history, people acquired rights through their membership in a group--a family, tribe, religion, class, community, or state. Most societies have had traditions similar to the "golden rule" of "Do unto others as you would have them do unto you." The Code of Hammurabi, the Bible, and the Quran (Koran) are three of the oldest written sources which address questions of people's rights and responsibilities. An Aztec system, known as the Code of Nezahualcoyotl, was established around 1400. In fact, all societies, whether oral or written, have had systems of justice and ways of tending to the health and welfare of their members.

Documents asserting individual rights, such as those found in the Magna Carta (1215), the English Bill of Rights (1689), the French Declaration of the Rights of Man (1789), and the U.S. Bill of Rights (1791) are the written precursors to many of today's human rights documents. Yet, even these declarations, when originally translated into policy, excluded women and people of color as well as people from certain social, economic, and political groups.

During the past century, oppressed people throughout the world have drawn on the principles expressed in these documents to support their revolutions against colonizers and their assertions of the right to independence. These documents have served as the basis for constitutions written in many new African and Asian nations since World War II.

Other than antislavery efforts, there were few global efforts to promote the ideal of human rights in the eighteenth and nineteenth centuries. Concern over the protection of certain minority groups was raised by the League of Nations at the end of the First World War. However, this organization for international peace and cooperation, created by the victorious European allies, never achieved its goals. It floundered because the United States refused to join and because it proved impotent to prevent Japan's invasion of China and Manchuria (1931), Adolph Hitler's rise to power (1933), and Italy's attack on Ethiopia (1935). It died with the beginning of the Second World War (1939).

The idea of human rights emerged stronger than ever after World War II. The extermination by Nazi Germany of over six million Jews, political prisoners, and others such as gypsies, homosexuals, and persons with disabilities horrified the world. War crimes trials were held in Nuremberg and Tokyo after World War II and officials in the defeated countries were punished for committing "crimes against humanity."

These trials were only one response to the war's atrocities. People wanted to ensure that never again would anyone be unjustly denied rights to life, freedom, food, shelter, and nationality. There were calls for global human rights standards to protect citizens throughout the world from abuses by government and for ways to hold all nations accountable for the way they treat those living within their borders.

The members of the newly formed United Nations met in San Francisco in 1945 at the end of the war and pledged to promote the respect for the human rights of all. With Eleanor Roosevelt as chairperson, a Commission of Human Rights generated a set of human rights principles which would apply to everyone, everywhere. On December 10, 1948, the Universal Declaration of Human Rights was adopted by the members of the United Nations.. The vote was unanimous, although eight nations chose to abstain.

This Universal Declaration of Human Rights is the most famous modern human rights document. Its Preamble eloquently asserts:

> . . . (the) recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world.

Being only a declaration, it does not authorize the United Nations to legislate or enforce adherence to its principles. Nevertheless, it claims to serve "as a common standard of achievement for all people and all nations." It has power in the world of public opinion and has become a moral ruler to measure the behavior of nations towards their own people.

©CTIR
University of Denver

Those who wrote the Universal Declaration wanted human rights to have the force of international law. Towards this end, members of the United Nations signed two international covenants in 1966. These are the international Covenant on Civil and Political Rights (and the Optional Protocol) and the International Covenant on Economic, Social, and Cultural Rights. With the Declaration, they make up what is called the International Bill of Rights.

The International Covenant on Civil and Political Rights provides for the establishment of a Human Rights Committee in the United Nations. One country, believing another has violated the political or civil rights of its own citizens, can bring the matter before this Committee which provides a forum in which the charges can be heard and procedures found for improving human rights conditions. To date, this Covenant has had only limited influence. Many nations of the world have not agreed to abide by its principles and procedures.

Similar problems have faced the International Covenant on Economic, Social, and Cultural Rights. It focuses on security-oriented rights related to food, shelter, education, and other aspects of development. These are seen as particularly important to people in those nations where these basic human needs are still unmet for many people. Effective strategies for implementing the principles in this Covenant, unfortunately, have yet to be found.

Despite the implementation and enforcement shortcomings of the International Bill of Rights, one should not underestimate the power and influence these documents have exerted since their creation. Western European nations signed a Convention on Human Rights in 1950, as did the nations of North and South America in 1969. African nations created their own Charter of Human and People's Rights in 1981; certain Asian nations signed a Declaration of the Basic Duties of Asean Peoples and Governments in 1983. Furthermore, dissidents in individual countries, such as those in Czechoslovakia who wrote Charter 77 in 1977, have issued declarations affirming their commitment to human rights.

Finally, there is an endless list of organizations monitoring the actions of governments and serving as pressure groups for human rights. Among others, these include Amnesty International, Asia Watch, Americas Watch, Africa Watch, Middle East Watch, the Antislavery Society, Helsinki Watch, Survival International, Cultural Survival, the International Work Group on Indigenous Affairs, and the International Commission of Jurists. While each reflects particular interests, they all share in common a commitment to principles found in the Universal Declaration of Human Rights and the Covenants.

Human rights is an idea whose time has come. The Universal Declaration of Human Rights is a call to freedom and justice for people throughout the world. Every day governments which violate the rights of their citizens are challenged and called to task. Every day human beings worldwide mobilize and confront injustice and inhumanity. Like drops of water falling on a rock, they wear down the forces of oppression and move the world close to achieving the principles expressed in the Universal Declaration.

©CTIR
University of Denver

UNIVERSAL DECLARATION OF HUMAN RIGHTS (complete)

PREAMBLE

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people.

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.

Whereas Member States pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms.

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge.

Now Therefore,

THE GENERAL ASSEMBLY

PROCLAIMS

THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measure, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

ARTICLE 1.
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

ARTICLE 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

ARTICLE 3.
Everyone has the right to life, liberty and security of person.

ARTICLE 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

ARTICLE 5.
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

ARTICLE 6.
Everyone has the right to recognition everywhere as a person before the law.

ARTICLE 7.
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of the Declaration and against any incitement to such discrimination.

ARTICLE 8.
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

ARTICLE 9.
No one shall be subjected to arbitrary arrest, detention or exile.

ARTICLE 10.
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

ARTICLE 11.
1) Everyone charged with a penal offense has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.
2) No one shall be held guilty of any penal offense on account of any act or omission which did not constitute a penal offense, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offense was committed.

ARTICLE 12.
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.

ARTICLE 13.
1) Everyone has the right to freedom of movement and residence within the borders of each state.
2) Everyone has the right to leave any country, including his own, and to return to his country.

ARTICLE 14.
1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

ARTICLE 15.
1) Everyone has the right to a nationality.
2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

ARTICLE 16.
1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2) Marriage shall be entered into only with the free and full consent of the intending spouses.
3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

ARTICLE 17.
1) Everyone has the right to own property alone as well as in association with others.
2) No one shall be arbitrarily deprived of his property.

ARTICLE 18.
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching practice, worship and observance.

ARTICLE 19.
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

ARTICLE 20.
1) Everyone has the right to freedom of peaceful assembly and association.
2) No one may be compelled to belong to an association.

ARTICLE 21.
1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2) Everyone has the right of equal access to public service in his country.
3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

ARTICLE 22.
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

ARTICLE 23.
1) Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.
2) Everyone, without any discrimination, has the right to equal pay for equal work.
3) Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4) Everyone has the right to form and to join trade unions for the protection of his interests.

ARTICLE 24.
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

ARTICLE 25.
1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widow-hood, old age or other lack of livelihood in circumstances beyond his control.
2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

ARTICLE 26.
1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all Nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3) Parents have a prior right to choose the kind of education that shall be given to their children.

ARTICLE 27.
1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

ARTICLE 28.
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

ARTICLE 29.
1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

ARTICLE 30.
Nothing in the Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

December 10, 1948

UNIVERSAL DECLARATION OF HUMAN RIGHTS
'REGULAR ENGLISH' VERSION

Article 1:
All human beings are born free and equal. You are worth the same, and have the same rights as anyone else. You are born with the ability to think and to know right from wrong, and should act toward others in a spirit of friendliness.,

Article 2:
Everyone should have all of the rights and freedoms in this statement, no matter what race, sex, or color he or she may be. It shouldn't matter where you were born, what language you speak, what religion you are, what political opinions you have, or whether you're rich or poor. Everyone should have all of the rights in this statement.

Article 3:
Everyone has the right to live, to be free, and to feel safe.

Article 4:
No one should be held in slavery for any reason. The buying and selling of human beings should be prevented at all times.

Article 5:
No one shall be put through torture, or any other treatment or punishment that is cruel or makes him or her feel less than human.

Article 6:
Everyone has the right to be accepted everywhere as a person, according to law.

Article 7:
You have the right to be treated equally by the law, and to have the same protection under the law as anyone else. Everyone should have protection from being treated in ways that go against this document, and from having anyone cause others to go against the rights in this document.

Article 8:
If your rights under the law are violated, you should have the right to fair and skillful judges who will see that justice is done.

Article 9:
No one shall be arrested, held in jail, or thrown and kept out of her or his own country for no good reason.

Article 10:
You have the same rights as anyone else to a fair and public hearing by courts that will be open-minded and free to make their own decisions if you are ever accused of breaking the law, or if you have to go to court for some other reason.

Article 11:
1) If you are blamed for a crime, you have the right to be thought of as innocent until you are proven guilty, according to the law, in a fair and public trial where you have the basic things you need to defend yourself.
2) No one shall be punished for anything that was not illegal when it happened. Nor can anyone be given a greater punishment than the one that applied when the crime was committed.

By Little House Alternative School, Dorchester, Massachusetts

Article 12:
No one has the right to butt-in to your privacy, home, or mail, or attack your honesty and self-respect for no good reason. Everyone has the right to have the law protect him or her against all such meddling or attacks.

Article 13:
1) Within any country you have the right to go and live where you want.
2) You have the right to leave any country, including your own, and return to it when you want.

Article 14:
1) Everyone has the right to seek shelter from harassment in another country.
2) This right does not apply in cases where the person has done something against the law that has nothing to do with politics, or when she or he has done something that is against what the United Nations is all about.

Article 15:
1) You have a right to a country where you're from.
2) No one should be able to take you away from, or stop you from changing your country for no good reason.

Article 16:
1) Grown men and women have the right to marry and start a family, without anyone trying to stop them or make it hard because of their race, country, or religion. Both partners have equal rights in getting married, during the marriage, and if and when they decide to end it.
2) A marriage shall take place only with the agreement of the couple.
3) The family is the basic part of society, and should be protected by it.

Article 17:
1) Everyone has the right to have belongings that they can keep alone, or share with other people.
2) No one has the right to take your things away from you for no good reason.

Article 18:
You have the right to believe the things you want to believe, to have ideas about right and wrong, and to believe in any religion you want. This includes the right to change your religion if you want, and to practice it without anybody interfering.

Article 19:
You have the right to tell people how you feel about things without being told that you have to keep quiet. You have the right to read the newspaper or listen to the radio without someone trying to stop you, no matter where you live. Finally, you have the right to print your opinions in a newspaper or magazine, and send them anywhere without having someone try to stop you.

Article 20:
1) You have the right to gather peacefully with people, and to be with anyone you want.
2) No one can force you to join or belong to any group.

Article 21:
1) You have the right to be part of your government by being in it, or choosing the people who are in fair elections.
2) Everyone has the right to serve her or his country in some way.
3) The first job of any government is to do what its people want it to do. This means you have the right to have elections every so often, where each person's vote counts the same, and where everyone's vote is his or her own business.

Article 22:
Everyone, as a person on this planet, has the right to have her or his basic needs met, and should have whatever it takes to live with pride, and become the person he or she wants to be. Every country or group of countries should do everything they possible can to make this happen.

Article 23:
1) You have the right to work and to choose your job, to have fair and safe working conditions, and to be protected against not having work.
2) You have the right to the same pay as anyone else who does the same work, without anyone playing favorites.
3) You have the right to decent pay so that you and your family can get by with pride. That means that if you don't get paid enough to do that, you should get other kinds of help.
4) You have the right to form or be part of a union that will serve and protect your interests.

Article 24:
Everyone has the right to rest and relaxation, which includes limiting the number of hours he or she has to work, and allowing for holidays with pay once in a while.

Article 25:
You have the right to have what you need to live a decent life, including food, clothes, a home, and medical care for you and your family. You have the right to get help from society if you're sick or unable to work, if you're older or a widow, or you're in any other kind of situation that keeps you from working through no fault of your own.

Article 26:
1) Everyone has the right to an education. It should be free of charge, and should be required for all, at least in the early years. Later education for jobs and college has to be there for anyone who wants it and is able to do it.
2) The idea of education is to help people become the best they can be. It should teach them to respect and understand each other, and to be kind to everyone, no matter who they are or where they are from. Education should help to promote the activities of the United Nations in an effort to create a peaceful world.

Article 27:
1) You have the right to join in and be part of the world of art, music, and books. You have the right to enjoy the arts, and to share in the advantages that come from new discoveries in the sciences.
2) You have the right to get the credit and any profit that comes from something that you have written, made, or discovered.

Article 28:
Everyone has the right to the kind of world where their rights and freedoms, such as the ones in this statement, are respected and made to happen.

Article 29:
1) You have a responsibility to the place you live and the people around you-we all do. Only by watching out for each other can we each become our individual best.
2) In order to be free, there have to be laws and limits that respect everyone's rights, meet our sense of right and wrong, and keep the peace in a world where we all play an active part.
3) Nobody should use her or his freedom to go against what the United Nations is all about.

Article 30:
There is nothing in this statement that says that anybody has the right to do anything that would weaken or take away these rights.

U.S. BILL OF RIGHTS

Articles in Addition to, and Amendment of, the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the Several States pursuant to the Fifth Article of the Original Constitution:

Article One
Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assembly, and to petition the Government for a redress of grievances.

Article Two
A well-regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

Article Three
No soldier shall, in time of peace, be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Article Four
The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article Five
No person shall be held to answer for a capital, or other infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service, in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself; nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Article Six
In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with witness against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Article Seven
In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any court of the United States, than according to the rules of the common law.

Article Eight
Excessive ba[illegible] shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article Nine
The enumeration in the Constitution, of certain rights shall not be construed to deny or disparage others retained by the people.

Article Ten
The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

RIGHTS CHECKLIST

Directions: For each right listed below, indicate with a check in the appropriate boxes whether it is included in the "Universal Declaration of Human Rights" (Column #1) and the U.S. Bill of Rights (Column #2). Also, indicate whether you think this right should be guaranteed by all governments.

RIGHT	1 Include in Universal Declaration of Human Rights	2 Included in Bill of Rights	3 Should be Guaranteed by All Governments
1. Free choice of employment			
2. Free press			
3. Free choice of spouse			
4. Adequate shelter			
5. Earn as much as one wants			
6. Trial by jury			
7. Free choice of number of children			
8. Freedom from torture and inhumane treatment			
9. Freedom of religion			
10. Right to own property			
11. Right to travel freely			
12. Right to an education			
13. Right to own arms			
14. Adequate food			
15. Adequate health care			
16. Right to clean air and water			

24

©CTIR
University of Denver

RESEARCHING HUMAN RIGHTS

Overview: The Universal Declaration of Human Rights is the most famous and most important international document of its kind. Although open to different interpretations, it nevertheless provides an international standard for evaluating the conduct of nations. This activity introduces the document to students.

Objectives:

To become familiar with the tenets of the Universal Declaration of Human Rights
To categorize the Declaration by employing different criteria
To conduct research into the achievement of human rights
To identify issues related to the achievement of human rights in the United States and other nations

Grade Level: 7-12

Time: Three to five class periods

Materials: Handout #3 or #4, "Universal Declaration of Human Rights," pages 8 or 12

Procedures:

1. Distribute a copy of Handout #3 or #4, "Universal Declaration of Human Rights," to each student.

2. Provide students with the following background information about the Declaration:

   It was unanimously adopted by the United Nations on December 10, 1948, although the USSR, Saudi Arabia, South Africa, and some socialist countries abstained. This is not a legally binding, enforceable document, but nevertheless it serves as a standard of achievement for all nations. Despite its unanimous adoption, there is considerable disagreement among nations regarding scope and manner of implementation of certain articles in the document.

3. Have the students categorize the rights. Which are Fundamental, Political and Civil, or Social and Economic as defined below? Note: Categories will overlap.

- Fundamental - value and dignity of human life
- Political and Civil - freedoms of expression, religion, and privacy and right to equal and fair treatment by government and to vote and run for office
- Social and Economic - family, education, culture, property, and work, as well as health, shelter, and clothing

4. As a warm-up select a few rights for class discussion. Have students brainstorm criteria they might employ to determine whether citizens of a nation possess these rights.

5. Divide the class into groups of three to four students for conducting research into the achievement of human rights. Either assign a different country to each group and have all groups research the same rights (see clusters below), or assign the same country to all groups, giving each group a different set of rights to research.

- Equality and Nondiscrimination (Articles 1-4)
- Legal Protection (Articles 5-12)
- Travel and Nationality (Articles 13-15)
- Marriage and Family (Article 16)
- Property (Article 17)
- Thought, Expression, and Association (Articles 18-20)
- Participation in Government (Article 21)
- Social Security (Articles 22, 25)
- Work and Leisure (Articles 23, 24)
- Education (Article 16)
- Cultural Life (Articles 27, 28)

Note: Articles 29 and 30 are omitted here as they do not lend themselves easily to this activity.

©CTIR
University of Denver

6. Have students address the initial and concluding questions below and any of the other questions that serve your instructional purposes. Be sure to allow ample time for group planning and discussion before they begin the research. The students will need to establish the criteria they will employ in order to discover if the rights are being achieved.

Initial Question:

- Should these rights be universal (i.e., all people, everywhere, at all times)? If not, what objections do you have? What clarifications or conditions might you attach?

Questions Focusing on the United States:

- Are these rights guaranteed by the United States Constitution and Amendments and/or by United States laws (federal, state, local)?
- Are any of these rights denied or otherwise not available to everyone living in the United States? Reflect on both U.S. history and the present.
- What are the obstacles to their achievement?

Questions Focusing on Other Nations:

- Are there nations where these rights are denied, or otherwise are not available? Examine both historical and present situation.
- Are there people in other nations who might object to some of these rights? What grounds for objection might they have (e.g., cultural, religious, social, political, economic)?
- Do you consider these grounds legitimate?

Concluding Questions:

- Should actions be taken to ensure that these rights are available to all?
- What actions might be taken by international organizations, the U.S. government (federal, state, local), other governments, and citizens (such as themselves)?

7. Have each student or group write a brief report and present the highlights of their findings to the class.

8. With the class, identify:

- Those rights which are the subject of debate, controversy, or conflict among students. Within the United States. Within other nations.
- The status of human rights achievement in the United States. Which rights are possessed by all and which are not? Are conditions improving?
- The status of human rights achievement in the other countries studied. Which rights are possessed by all and which are not? Are conditions improving?

9. With the class, select a few rights issues which can serve as the basis for further study. Draw on activities provided in the remainder of the book to assist your study.

©CTIR
University of Denver

RELATIVISM AND UNIVERSAL HUMAN RIGHTS

Overview: One major human rights debate centers on the question of whether there are universal human rights. Some assert that there are, while others argue for cultural relativism. This activity challenges students to examine this debate and to clarify their own views.

Objectives:

To understand the concepts of cultural relativism and universalism
To articulate their reasons for supporting a particular position

Grade Level: 7-12

Time: Two to three class periods

Materials: Handouts #3 or #4, "Universal Declaration of Human Rights," pages 8 or 12
Handout #7, "Case Studies," page 22

Procedures:

There are three stages to this activity. First, there are hypothetical questions about differences between cultural practices which do not deal with human rights. Second, there are hypothetical questions derived from some of the Articles of the Universal Declaration of Human Rights which ask students to reflect on whether they consider certain rights universal. Third, there are contemporary and historical examples which challenge students to deal with both relativism and universalism.

The questions below serve as a general guide to the teacher. Select those that serve your needs, or develop your own. Given the open-ended nature of the activity and the enormous range of responses students might offer, the teacher needs to be skillful at asking appropriate follow-up questions and in directing students through the activity.

The two key concepts in this activity are cultural relativism and universalism. The following definitions might be helpful: *Cultural relativism* - variations in rules, values, and social practices which are rooted in and derived from a particular culture should be exempt from legitimate criticism by outsiders. *Universalism* - certain moral practices and rights should transcend any particular culture and apply to everyone at all times.

Stage One - Cultural Practices

Ask students to indicate whether the cultural practices presented in the questions are acceptable to them. Follow up their responses by asking them "why." It is important for students to be able to indicate their reasons. However, do not probe too deeply. You are merely laying the groundwork for the final part of the activity.

What if people in another country:

- played a game that you play in your country but had different rules. Would that be all right?
- shook hands with the left hand instead of the right. Would that be all right?
- ate with their hands rather than with knives, forks, and spoons. Would that be all right?
- decided they were going to use chips of wood as money instead of paper and metal coins. Would that be all right?

Source: Questions used in Stages One and Two have been drawn from Judith V. Torney and Patrick J. Brice. "Young People's Concepts and Attitudes Relating to Human Rights: A Report of Research," final report submitted to United States National Commission for UNESCO, June, 1979. (Mimeographed)

©CTIR
University of Denver

Stage Two - Human Rights Policies

Ask students to indicate whether the practices presented in the questions below are acceptable to them. Follow the same procedure as outlined under Stage One. Be sure to ask them for their reasons. You might wish to probe deeper here and use some of the suggested follow-up questions. However, try to avoid presenting specific cases; they will be provided in Stage Three. Note: The following questions are based on Articles 4 (Slavery), 9 (Arbitrary Arrest), 13 (Travel), 21 (Political Participation), and 26 (Education) of the Universal Declaration of Human Rights, Handouts #3 or #4.

Slavery:
- What if people in another country decided it was all right to buy and sell people and their country had no laws against it? Would that be all right?
- What if they passed a law saying it would be all right? What then?
- What if that country's leader said it was ok?
- What do you think the difference is between owning an animal and owning a person?

Arbitrary Arrest:
- What if a group of people in a country decided it was all right to imprison someone for several years without first having a trial, and their country had no laws against this? Would that be acceptable?
- What if they passed a law saying it was acceptable. What then?
- Can you think of any time when it might be acceptable?

Travel:
- What if a government decided that certain citizens had to stay in the town where they lived and could not visit other parts of their country, or any other countries? Would that be all right?
- Can you think of any time that it might be all right?

Political Participation:
- What if a small group of people in a country could make the decisions for the rest of the people, but never asked what the rest thought, or let them vote? Would that be all right?
- What if that was the law?
- Can you think of instances when this would be all right?

Education:
- What if a government decided that not everyone would be allowed to go to school? Would that be all right?
- What if they passed a law making it ok. What then?
- What if they said that only rich (or black or white or able-bodied) children could go? What then?
- Can you think of any time it might be all right to deny some children a chance to go to school?

Stage Three - Cultural Practices and Human Rights

1. Distribute Handout #7, "Case Studies," to students. Depending on the size of the class, either divide students into groups and assign one case to each group, or assign one case at a time to the class as a whole. Inform students that these are actual cases. Do not tell them the countries in which they occurred until they have discussed the cases--doing so in advance could affect their responses. Here is a partial list of the countries described in each case:

Case #1 - Many African and Asian countries, but particularly those where Islamic beliefs are dominant. United States during early periods in its history as well as almost all other countries in the world at some point in their history, not always with a religious justification, however.

Case #2 - Ethiopia in the 1980s; Tanzania in the 1970s. People's Republic of China during the Cultural Revolution in late 1960s and early 1970s. (although reasons were different). United States' removal of Native Americans (although reasons were different). South Africa removal of blacks, Indians, and coloureds as a result of apartheid laws.

Case #3 - United States' internment of Japanese-Americans during World War II.

Case #4 - People's Republic of China, the former Soviet Union, and other planned, nonmarket economies (with variations in each case)

©CTIR
University of Denver

Case #5 - Chile and Nicaragua in mid-1980s. Brazil, Argentina, South Africa, Kenya, Tanzania, and Angola have also placed limits on press freedom, although conditions vary from country to country. In fact, the list of countries is quite long.

2. Ask students to:

- Reach a decision regarding whether the practice was (is) acceptable and right.
- Identify the cultural issues or special conditions they had to consider while reaching their decision.
- Identify the rights issues they had to consider while reaching their decision. Ask them to refer to the Universal Declaration of Human Rights.)
- Identify any conflicts or disagreements which emerged during their discussion which reflected different points of view.
- After each case has been discussed, tell the students which countries were being discussed. Ask them if having this information earlier would have affected the way they thought about the case, or now makes them want to reconsider their response.
- After the discussion of the cases, raise the issue of relativism vs. universalism. Urge students to reflect back on how they answered the questions in Stages One and Two. Depending on the nature of student responses to the case studies, raise the following questions:
- Were you more relativistic when answering the Stage One questions than you were with Stage Three questions?
- Are there instances when cultural relativism is appropriate and instances when it is not? For instance, shaking hands vs. press freedom or playing games vs. rights of females.
- Are there certain rights which, for you, are indeed universal? Which ones and why?
- What underlying principles should determine how a government should treat its citizens?
- What problems must be faced when implementing a document such as the Universal Declaration of Human Rights? Despite the problems, should we push for the adoption and implementation of such a document by all countries?

3. Conclude this activity by asking students to generate other instances in which relativism vs. universalism emerge. Encourage them to draw on personal experiences.

©CTIR
University of Denver

CASE STUDIES

1. It is the practice in this country to provide more schooling opportunities for boys than girls. Supporters of this point out that men and women play different roles in society. They argue that culture has survived and remained strong over may centuries because these roles were clearly defined and everyone knew his or her proper place. They point to the state's religion which supports this practice. They are concerned that providing equal schooling for both sexes will destroy the established, harmonious social order. It will create aspirations and expectations in females which are not appropriate to their role.

2. In this poor country, the government is trying to increase the level of economic development. It has decided to move citizens from an area where farming and livestock keeping are very poor to another part of the county. There they will have a higher standard of living and will be able to grow agricultural products which will benefit the whole nation. The people do not want to leave the place where they, their parents, and their grandparents have lived. They know conditions are terrible and that some people die of starvation, but this is their home and that is where they want to be. The government uses force, however, to move them if they resist.

3. This country is in a state of war. Living here are citizens who emigrated from the enemy country, and others who are descendants of immigrants from that country. The government is concerned about national security and questions whether it can count on the loyalty of this group of citizens. It worries about sabotage and spying. The government decides to place all citizens of this ethnic group in special camps and to keep them there until the end of the war. These people protest saying that they are loyal citizens, but the government decides nevertheless that it cannot afford to take chances. The people are moved into camps. The people must also sell their homes, businesses, and property and take whatever the buyers want to pay them.

4. The government provides free education for all and guarantees employment after graduation. It controls the educational system and decides what jobs will be created and who will be placed in each position. In this way, the government can be sure that jobs in less developed and attractive parts of the country are filled and that there is a sufficient number of skilled employees for every occupation. It can also guarantee that every graduate will have a job. The government places quotas on enrollments into different fields of study at universities and technical schools. Even though an individual might want to study history, the government may decide that the country does not need many historians and have the students choose an officially approved area of study or not continue his/her education. After choosing an approved area, the student is assigned to the place where he/she will work after graduation. The government tries to consider the graduate's strengths and interests but places the graduate where there is the greatest need.

5. The government in this developing country is trying to consolidate its power and implement its plans for national development. There are some rebel groups that oppose the government and are fighting a guerilla war against it. Inflation is soaring and many of the peasants and urban poor are growing increasingly disenchanted with the government. The news media is criticizing the government's policies. The government decides that the country has a crisis. It closes down certain opposition newspapers and censors others. It argues that the press has been printing false reports about conditions in the country and is stirring people against the government. The government declares that its actions are for the good of the people and will only be temporary. As soon as the rebels are brought under control and the economic crisis is overcome, these newspapers will be allowed to reopen and censorship will be lifted. They will, however, be expected to act responsibly and publish accurate news stories.

©CTIR
University of Denver

AN AFRICAN PERSPECTIVE ON HUMAN RIGHTS

Overview: There is a growing global commitment to the idea of universal human rights and great similarity among the human rights documents that have been generated in different parts of the world. However, not all people in the world interpret the concept of human rights in the same way. This activity challenges students to understand the perspective on human rights found in the African Charter on Human and People's Rights and to compare and contrast it with that found in the United Nations Universal Declaration of Human Rights (UDHR). This activity will be most successful if students have previous knowledge of the UDHR and have some understanding of African development issues.

Objectives:

To understand the basic tenets of these two human rights documents.
To analyze the similarities and differences in the perspectives on human rights found in the two documents.
To understand some of the reasons Africans included the rights of self-determination and development in their charter.
To make comparisons between African and Native American problems with European settler/colonizers.

Grade Level: 9-12

Time: Three to five class periods, but divisible into self-contained units.

Materials: Handout #3 or #4, "Universal Declaration of Human Rights," pages 8 or 12
Handout #8, "African Charter on Human and Peoples' Rights," page 26

Procedures:

1. Begin this activity by pointing out that there are regional documents which reaffirm and expand on the principles found in the United Nations Universal Declaration of Human Rights (signed December 10, 1948). These include: European Convention on Human Rights signed by the Council of Europe in 1950, American Convention on Human Rights signed by the Organization of American States in 1969, and the African Charter on Human and People's Rights approved by the Organization of African Unity in 1981.

These documents are similar but not identical. Each reflects the history, cultural traditions, ideologies, and political and economic structures of the nations which wrote it. The Universal Declaration, for example, was conceived and written principally by North Americans and Europeans who asserted its universality. Understanding how nations in different regions of the world interpret and expand on these rights enables us to gain insight into their particular cultural and historical experiences.

2. Distribute Handouts #3 or #4 and Handout #8, "African Charter on Human and People's Rights," to students.

3. Have students read the preamble to each document. Ask them the following questions:

- In what ways are the preambles similar, e.g., themes, vision, structure?
- What concerns are addressed in the African Charter's preamble, but not in the UDHR's? For instance, right to development, elimination of colonialism, neocolonialism, apartheid, and Zionism, dismantling foreign military bases and all forms of discrimination. What do these differences say about the differing values of those writing the documents?
- To what is the UDHR referring when it speaks of "barbarous acts which have outraged the conscience of mankind?"
- To which foreign powers do you think the African Charter is referring in the preamble? Note: Focus discussion on the clause beginning with "Conscious. . ."

A version of this activity appears in the Fall 1992 theme issue, entitled "Law in World Cultures" of Update on Law-Related Education, published by the American Bar Association. Adapted with permission.

©CTIR
University of Denver

4. Divide the class into groups of four or five students. Assign several articles from the African Charter to each group of students and have them identify which rights asserted in these articles are also in the Universal Declaration. Have them note any similarities and differences in the way the same rights is described in the two documents.

5. Then, as a class, identify those rights found only in the African Charter, and consider the following:

- Why do you think the African Charter includes "people's" as well as "human" rights but the Universal Declaration does not? How might these differences reflect different cultural values? Note: Discuss the communal nature of most African societies and point out that the UDHR emerges from western individualistic traditions.

- Why is there considerable treatment of duties and responsibilities in the African Charter but almost no mention of these in the Universal Declaration? Might this difference reflect different cultural values? Note: Relate to cultural emphases on communitarian and individualistic values. (Suggestion: Invite an African to discuss this cultural emphasis with your students.)

- Are people's rights and human rights potentially in conflict? Might they be mutually reinforcing?

6. Move into an examination of the following rights found in the African Charter: right to existence and self-determination (Article 20); right to dispose of own wealth and resources (Article 21); and right to development (Article 22).

7. Use the following questions to help guide discussion, or organize student research efforts:

- Why do you think Articles 20-22 are found in the African Charter but there is nothing comparable in the UDHR? How might these articles reflect the drafters view of their past history, particularly colonialism? How might they reflect an African concern with neocolonialism?

- Which groups might Africans to describe as oppressed peoples on their continent?

- What do you think it means to Africans to have the "right to develop?" Do you think African countries are able to exercise this right?

- In asserting this right to development, does the African Charter focus more on group (i.e. people/community) or individual rights?

- Are there certain rights found in the African Charter that should be added to the UDHR? Or to your own nation's constitution? Why?

8. Conclude this activity by relating these rights concerns back to a U.S. context. Begin by pointing out to students that there are indigenous groups of people in the United States who make claims and assertions similar to those found in Article 20-22 of the African Charter.

9. Have students conduct research to make parallels between African and Native American experiences with European settlers/colonizers? Note: Be sure students look for differences as well.

10. Have students conclude their research by attempting to create a Native American "Human and People's Rights" statement? What might it look like? Note: The draft document of the United Nations Declaration on the Rights of Indigenous Peoples might also be useful in this context. Be sure also to invite native peoples to your class to discuss their concerns before writing this document.

11. (Optional) This activity might lead into discussion of prioritizing rights and the sorts of development decisions that confront national leaders. Use of the following excerpt from a 1985 U.S. Department of State Human Rights Report might stimulate discussion.*

---

*Source: Department of State, Country Reports on Human Rights Practices for 1985, Washington, D.C.: U.S. Government Printing Office, 1986.

©CTIR
University of Denver

Experience demonstrates that it is individual freedom that sets the stage for economic and social development; development: it is repression that stifles it. Those who try to justify subordinating political and civil rights on the ground that they are concentrating on their economic aspirations invariable deliver on neither.

12. Consider the following questions:

- Do you agree with this assertion by the United States Department of State. Give examples to support your position.
- How does this perspective relate to the ideas expressed in the preamble ("Convinced. . .")?
- Do you agree or disagree with the position taken by some that the right to development sometimes necessitates placing social/economic rights ahead of political/civil ones? Give examples to support your position.
- Are certain human rights more important that others?
- Should governments prioritize human rights, promoting some before they promote others? What are the pros and cons of doing so?

©CTIR
University of Denver

AFRICAN CHARTER ON HUMAN AND PEOPLES' RIGHTS

PREAMBLE

The African States members of the Organization of African Unity, parties to the present Convention entitled "African Charter on Human and Peoples' Rights,"

Recalling Decision 115 (XVI) of the Assembly of Heads of State and Government at its Sixteenth Ordinary Session held in Monrovia, Liberia, from 17 to 20 July 1979 on the preparation of "a preliminary draft on an African Charter on Human and Peoples' Rights providing inter alia for the establishment of bodies to promote and protect human and peoples' rights";

Considering the Charter of the Organization of African Unity which stipulates that "freedom, equality, justice and dignity are essential objectives for the achievement of the legitimate aspirations of the African peoples";

Reaffirming the pledge they solemnly make in Article 2 of the said Charter to eradicate all forms of colonialism from Africa to co-ordinate and intensity their co-operation and efforts to achieve a better life for the peoples of Africa and to promote international co-operation having due regard to the Charter of the United Nations and the Universal Declaration of Human Rights;

Taking into consideration the virtues of their historical tradition and the values of African civilization which should inspire and characterize their reflection on the concept of human and peoples rights;

Recognizing on the one hand that fundamental human rights stem from the attributes of human beings, which justifies their international protection and on the other hand that the reality and respect of peoples rights should necessarily guarantee human rights;

Considering that the enjoyment of rights and freedoms also implies the performance of duties on the part of everyone;

Convinced that it is henceforth essential to pay a particular mention to the right to development and that civil and political rights cannot be dissociated from economic. Social and cultural rights in their concept on as well as universality and that the satisfaction of economic, social and cultural rights is a guarantee for the enjoyment of civil and political rights;

Conscious of their duty to achieve the total liberation of Africa the peoples of which are still struggling for their dignity and genuine independence and undertaking to eliminate colonialism, neo-colonialism, apartheid, zionism and to dismantle aggressive foreign military bases and all forms of discrimination, particularly those based on race, ethnic group, colour, sex, language, religion or political opinions;

Reaffirming their adherence to the principles of human and peoples rights and freedoms contained in the declarations, conventions, and other instruments adopted by the Organization of African Unity, the Movement of Non-Aligned Countries and the United Nations;

Firmly convinced of their duty to promote and protect human and peoples rights and freedoms taking into account the importance traditionally attached to these rights and freedoms in Africa;

HAVE AGREED AS FOLLOWS:

PART 1: RIGHTS AND DUTIES

CHAPTER I

Human and Peoples' Rights

34

Article 1
The Member States of the Organization of African Unity parties to the present Charter shall recognize the rights, duties and freedoms enshrined in this Charter and shall undertake to adopt legislative or other measures to give effect to them.

Article 2
Every individual shall be entitled to the enjoyment of the rights and freedoms recognized and guaranteed in the present Charter without distinction of any kind such as race, ethnic group, colour, sex, language, religion, political or and other opinion, national and social origin, fortune, birth or other status.

Article 3
1. Every individual shall be equal before the law.
2. Every individual shall be entitled to equal protection of the law.

Article 4
Human beings are inviolable. Every human being shall be entitled to respect for this life and the integrity of his person. No one may be arbitrarily deprived of this right.

Article 5
Every individual shall have the right to the respect of the dignity inherent in a human being and to the recognition of his legal status. All forms of exploitation and degradation of man particularly slavery, slave trade, torture, cruel, inhuman or degrading punishment and treatment shall be prohibited.

Article 6
Every individual shall have the right to liberty and to the security of his person. No one may be deprived of his freedom except for reasons and conditions previously laid own by law in particular, no one may be arbitrarily arrested or detained.

Article 7
1. Every individual shall have the right to have his cause heard. This comprises:
   a) The right to an appeal to competent national organs against acts violating his fundamental rights as recognized and guaranteed by conventions, laws, regulations and customs in force;
   b) the right to be presumed innocent until proved guilty by a competent court or tribunal;
   c) the right to defense. Including the right to be defended by counsel of his choice;
   d) the right to be tried within a reasonable time by an impartial court or tribunal.
2. No one may be condemned for an act or omission which did not constitute a legally punishable offense at the time it was committed. No penalty may be inflicted for an offense for which no provision was made at the time it was committed. Punishment is personal and can be imposed only on the offender.

Article 8
Freedom of conscience, the profession and free practice of religion shall be guaranteed. No one may, subject to law and order, be submitted to measures restricting the exercise of these freedoms.

Article 9
1. Every individual shall have the right to receive information.
2. Every individual shall have the right to express and disseminate his opinions within the law

Article 10
1. Every individual shall have the right to free association provided that he abides by the law.
2. Subject to the obligation of solidarity provided for in Article 29 no one may be compelled to join an association.

Article 11
Every individual shall have the right to assemble freely with others. The exercise of this right shall be subject only to necessary restrictions provided for by law in particular those enacted in the interest of national security, the safety, health, ethics and rights and freedoms of others.

Article 12
1. Every individual shall have the right to freedom of movement and residence within the borders of a State provided he abides by the law.
2. Every individual shall have the right to leave any country including his own, and to return to this country. This right may only be subject to restrictions, provided for by law for the protection of national security, law and order, public health or morality.
3. Every individual shall have the right, when persecuted, to seek and obtain asylum in other countries in accordance with the laws of those countries and international conventions.
4. A non-national legally admitted in a territory of a State Party to the present Charter, may only be exiled from it by virtue of a decision taken in accordance with the law.
5. The mass expulsion of non-nationals shall be prohibited. Mass expulsion shall be that which is aimed at national, racial, ethnic or religious groups.

Article 13
1. Every citizen shall have the right to participate freely in the government of his country, either directly or through freely chosen representatives in accordance with provisions of the law.
2. Every citizen shall have the right of equal access to public service of his country.
3. Every individual shall have the right of access to public property and services in strict equality of all persons before the law.

Article 14
The right to property shall be guaranteed. It may only be encroached upon in the interest of public need or in the general interest of the community and in accordance with the provision of appropriate laws.

Article 15
Every individual shall have the right to work under equitable and satisfactory conditions, and shall receive equal pay for equal work.

Article 16
1. Every individual shall have the right to enjoy the best attainable state of physical and metal health.
2. State Parties to the present Charter shall take the necessary measures to protect the health of their people and to ensure that they receive medical attention when they are sick.

Article 17
1. Every individual shall have the right to education.
2. Every individual may freely, take part in the cultural life of his community.
3. The promotion and protection of morals and traditional values recognized by the community shall be the duty of the State.

Article 18
1. The family shall be the natural unit and basis of society. It shall be protected by the State which shall take care of its physical and moral health.
2. The State shall have the duty to assist the family which is the custodian of morals and traditional values recognized by the community.
3. The State shall ensure the elimination of every discrimination against women and also ensure the protection of the rights of the woman and the child as stipulated in international declarations and conventions.
4. The aged and the disabled shall also have the right to special measures of protection in keeping with their physical or moral needs.

Article 19
All people shall be equal; they shall enjoy the same respect and shall have the same rights. Nothing shall justify the domination of a people by another.

Article 20
1. All people shall have the right to existence. They shall have the unquestionable and inalienable right to self-determination. They shall freely determine their political status and shall pursue their economic and social development according to the policy they have freely chosen.
2. Colonized or oppressed peoples shall have the right to free themselves from the bonds of domination by resorting to any means recognized by the international community.
3. All peoples shall have the right to the assistance of the States parties to the present Charter in their liberation struggle against foreign domination, be it political, economic or cultural.

Article 21
1. All peoples shall freely dispose of their wealth and natural resources. This right shall be exercised in the exclusive interest of the people. In no case shall a people be deprived of it.
2. In case of spoliation the dispossessed people shall have the right to the lawful recovery of its property as well as to an adequate compensation.
3. The free disposal of wealth and natural resources shall be exercised without prejudice to the obligation of promoting international economic cooperation based on mutual respect, equitable exchange and the principles of international law.
4. States parties to the present Charter shall individually and collectively exercise the right to free disposal of their wealth and natural resources with a view to strengthening African unity and solidarity.
5. States parties to the present Charter shall undertake to eliminate all forms of foreign economic exploitation particularly that practiced by international monopolies so as to enable their peoples to fully benefit from the advantages derived from their national resources.

Article 22
1. All peoples shall have the right to their economic, social and cultural development with due regard to their freedom and identity and in the equal enjoyment of the common heritage of mankind.
2. State shall have the duty, individually or collectively, to ensure the exercise of the right to development.

Article 23
1. All peoples shall have the right to national and international peace and security. The principles of solidarity and friendly relations implicitly affirmed by the Charter of the United Nations and reaffirmed by that of the Organization of African Unity shall govern relations between States.
2. For the purpose of strengthening peace, solidarity and friendly relations, States parties to the present charter shall ensure that:
   a) any individual enjoying the right of asylum under Article 12 of the present Charter shall not engage in subversive activities against his country of origin or any other State party to the present Charter;
   b) their territories shall not be used as bases for subversive or terrorist activities against the people of any other State party to the present Charter.

Article 24
All peoples shall have the right to a general satisfactory environment favorable to their development.

Article 25
States parties to the present Charter shall have the duty to promote and ensure through teaching, education and publication, and respect of the rights and freedoms contained in the present Charter and to see to it that these freedoms and rights as well as corresponding obligations and duties are understood.

Article 26
States parties to the present Charter shall have the duty to guarantee the independence of the Courts and shall allow the establishment and improvement of appropriate national institutions entrusted with the promotion and protection of the rights and freedoms guaranteed by the present Charter.

CHAPTER II

Duties

Article 27
1. Every individual shall have duties towards his family and society, the State and other legally recognized communities and the international community.
2. The rights and freedoms of each individual shall be exercised with due regard to the rights of others, collective security, morality and common interest.

Article 28
Every individual shall have the duty to respect and consider his fellow beings without discrimination, and to maintain relations aimed at promoting, safeguarding and reinforcing mutual respect and tolerance.

Article 29
The individual shall also have the duty:
1. To preserve the harmonious development of the family and to work for the cohesion and respect of the family, to respect his parents at all times, to maintain them in case of need;
2. To serve his national community by placing his physical and intellectual abilities at its services;
3. Not to compromise the security of the State whose national or resident he is;
4. To preserve and strengthen social and national solidarity , particularly when the latter is threatened;
5. To preserve and strengthen the national independence and the territorial integrity of his country and to contribute to its defense in accordance with the law;
6. To work to the best of his abilities and competence, and to pay taxes imposed by law in the interest of the society;
7. To preserve and strengthen positive African cultural values in his relations with other members of the society, in the spirit of tolerance, dialogue and consultation and, in general, to contribute to the promotion of the moral well being of society;
8. To contribute to the best of his abilities, at all times and at all levels to the promotion and achievement of African unity.

PART II AND III

The remainder of this document deals primarily with the establishment of a Commission on Human and Peoples' Rights and the manner in which it will operate.

Adopted by the Organization of African Unity, Nairobi, Kenya, 1981

CARTOONS

Overview: This activity involves students in the interpretation and evaluation of cartoons dealing with human rights themes.

Objectives:

To identify biases and perspectives presented in cartoons about human rights
To articulate and clarify students' own beliefs through an analysis of cartoons
To create cartoons which reflect students' personal views regarding human rights issues

Grade Level: 7-12

Time: One to two class periods

Materials: Handout #9, "Cartoons," pages 32-35
Handouts #3 or #4, "Universal Declaration of Human Rights," pages 8 or 12
Handout #5, "U.S. Bill of Rights," page 15

Procedures:

1. Distribute Handout #9 to the class. Assign a few cartoons to each student and ask them to record their answers to the questions below. Proceed with class discussion of the above.

- What human rights issues is being addressed? (Have students refer to the "Universal Declaration of Human Rights," Handout #3 or #4 or the U.S. Bill of Rights, Handout #5.
- What is the cartoonist's perspective?
- Which cartoons do you agree with and why? What evidence can you present to support the cartoonist's position?
- What country (or countries) might the cartoonist be referring to?
- What are some of the techniques used by the cartoonists to express their ideas, e.g., reversal, exaggeration, distortion, captions?

2. Discuss student answers to above.

3. As homework, have students create their own cartoons focusing on a rights issue. They might select an issue from their own school, community, nation, or global arena. They might draw their own cartoons or select a cartoon from the newspaper, erase or block out the existing dialogue, and write their own in its place.

4. Have students present their cartoons in class and explain their perspectives.

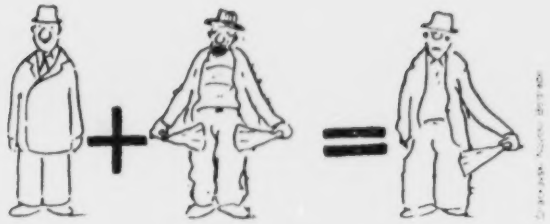
5. Post cartoons around the room or on the school bulletin board.

6. Have students monitor the cartoon pages of their newspaper throughout the year for human rights themes. Reserve a special place on the bulletin board for these. In this way, you and your students can also be creating a pool of cartoons from which you can draw in future years.

©CTIR
University of Denver

CARTOONS

Roschkov / Toronto Star



Statistical Average

"This won't hurt much..."

...ts Capital Cologne

Bozo Kos/Ljubljana/Belgrade

World Press Review. Reprinted by permission.

40

From Human Rights: Questions and Answers. ©UNESCO, 1981. Reprinted by permission of UNESCO.

BEST COPY AVAILABLE

From Human Rights: Questions and Answers. ©UNESCO, 1981. Reprinted by permission of UNESCO.

11/15/74

"--THEN TOO, WE CONSIDERED A REVISED RESOLUTION SETTING UP A SPECIAL FUND PROVIDING A CHANNEL THROUGH WHICH, HOPEFULLY, THE OIL PRODUCING COUNTRIES AS WELL AS THE EXPORTING NATIONS WOULD CONTRIBUTE ENOUGH MONEY AND EXPERTISE TO, OH, IN SAY THREE OR FOUR YEARS BEGIN REALLY MASSIVE SHIPMENTS OF GRAIN....."

Don Wright, The Miami News, 11/15/74. Used by permission.

I'D LIKE A JOB WORKING FOR MY COUNTRY.
FIRST YOU NEED TO PASS A LIE DETECTOR EXAM.
FEDERAL GOVT.
THEN YOU NEED TO PASS A DRUG TEST.
THEN YOU NEED TO PASS A BACKGROUND CHECK.
THEN YOU...
NO, WAIT. I WANT A JOB WORKING FOR MY COUNTRY...
YOU KNOW, THE U.S.A., THE FREE ONE?
FEDERAL GOVT

Mike Keefe, The Denver Post, 3/5/86. Used by permission.

Tony Auth

Tony Auth, Burlington Free Press, 6/2/86. Used by permission.

BEST COPY AVAILABLE

CROSSWORD JUSTICE

Overview: This activity provides a respite from more traditional modes of learning while still challenging students to think about human rights issues and to expand their knowledge.

Objectives:

To apply knowledge that will solve a puzzle
To obtain new information about human rights/justice issues

Grade Level: 9-12

Time: One class period plus follow-up assignments

Materials: Handout #10, "Crossword Justice," pages 39-40
Dictionaries and a Thesaurus (optional)

Procedures:

1. Distribute Handout #10, "Crossword Justice," to each student. Point out that the major theme of the puzzle is justice, e.g., laws, rights, and organizations. As with most puzzles, there are a few words which do not address this theme that were included to complete its construction.

2. Students might attempt this as a homework assignment. If done in class, students working in groups is preferable. Some of the items are difficult, so sharing information might benefit the less knowledgeable students.

Note: It is doubtful that students will know certain items. In one case, the answer is provided within the actual question. In this way, they learn about the item but are not stumped. For example, Down #74 -SLA Symbionese Liberation Army (California group of which Patty Hearst was a member during the 1970s). In three other instances students will probably need some help from you. These are: Across #31 - Tutsi (Tall Burundi Ethnic Group), Across #30 -ETA (Basque Separatist Group in Spain), and Down #21 -OSS (Office of Strategic Services).

Follow-up: After students have completed the puzzle, you might continue with some of the following activities:

1. Have students identify those answers in the puzzle that refer to articles in the Universal Declaration of Human Rights (Handout #3 or #4).

2. Have students conduct research to find out more about the people, places, organizations, and practices which appear in the puzzle.

People: Anne Frank, Robin Hood, Archbishop Desmond Tutu, John Brown, Antoly Shcharansky, Harriet Tubman, Winnie Mandela, Dwight Eisenhower, Abraham Lincoln, Jefferson Davis, Idi Amin, Mahatma Gandhi

Organizations:

BIA	(Bureau of Indian Affairs)
CIA	(Central Intelligence Agency)
ANA	(African National Congress)
ETA	(means Land and Liberty in Basque language)
ACLU	(American Civil Liberties Union)
KGB	(former Soviet Security Police)
SS	(Nazi Stormtroopers)
PLO	(Palestine Liberation Organization)
OSHA	(Occupational Safety and Health Administration)
OSS	(Office of Strategic Services - WW II)
AI	(Amnesty International)
AIM	(American Indian Movement)
SLA	(Symbionese Liberation Army)
NRA	(National Rifle Association)
INS	(Immigration and Naturalization Service)

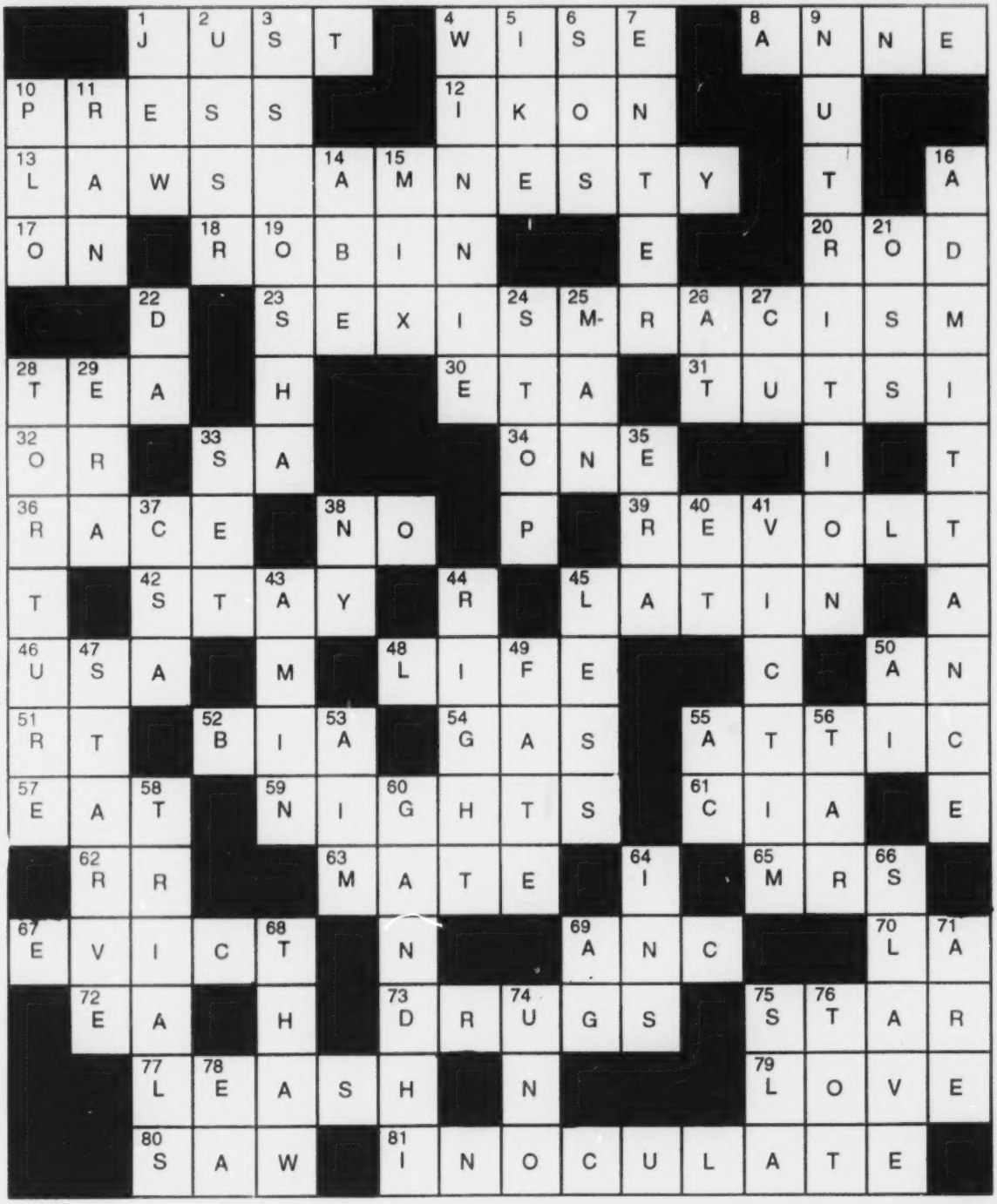
©CTIR
University of Denver

Others:	ERA	(Equal Rights Amendment)
	Mau Mau	(Kenyan Nationalist Movement, 1950s)
	Ellis Island	(immigrant entry point)
	Underground railway	
	Apartheid	
	Jew	
	Tutsi	(Burundi ethnic group)
	Jim Crow	

3. Have students create their own puzzles. Encourage them to start small.

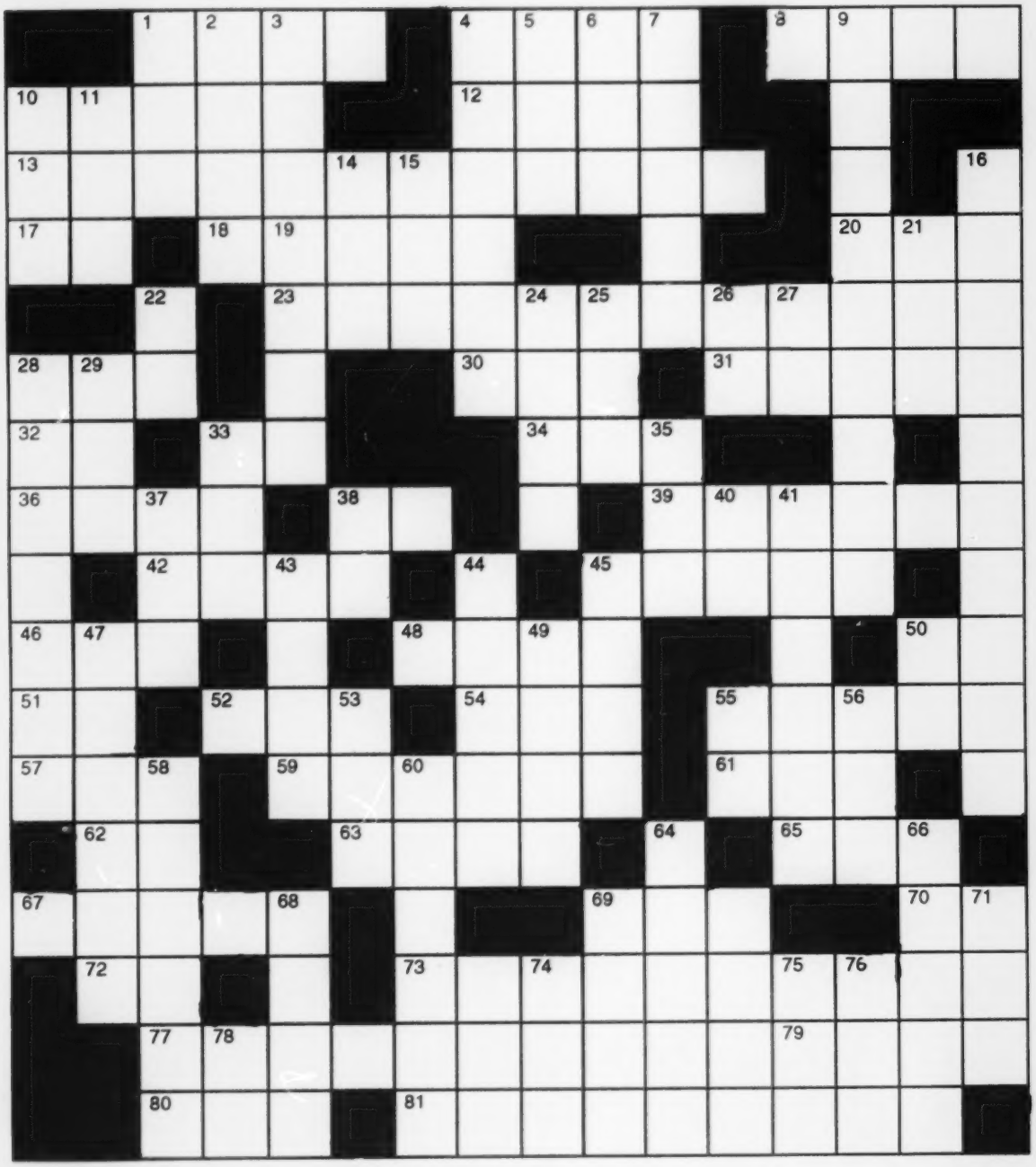
Answers: on following page.

©CTIR
University of Denver


1 J 2 U 3 S T 4 W 5 I 6 S 7 E 8 A 9 N N E
10 P 11 R E S S 12 I K O N U
13 L A W S 14 A 15 M N E S T Y T 16 A
17 O N 18 R 19 O B I N E 20 R 21 O D
22 D 23 S E X I 24 S 25 M- R 26 A 27 C I S M
28 T 29 E A H 30 E T A 31 T U T S I
32 O R 33 S A 34 O N 35 E I T
36 R A 37 C E 38 N O P 39 R 40 E 41 V O L T
T 42 S T 43 A Y 44 R 45 L A T I N A
46 U 47 S A M 48 L I 49 F E C 50 A N
51 R T 52 B I 53 A 54 G A S 55 A T 56 T I C
57 E A 58 T 59 N I 60 G H T S 61 C I A E
62 R R 63 M A T E 64 I 65 M R 66 S
67 E V I C 68 T N 69 A N C 70 L 71 A
72 E A H 73 D R 74 U G S 75 S 76 T A R
77 L 78 E A S H N 79 L O V E
80 S A W 81 I N O C U L A T E

©CTIR
University of Denver

CROSSWORD JUSTICE



©CTIR
University of Denver

Note: (i) after an item indicates initials

ACROSS

1. Fair
4. Description of King Solomon
8. Author of diary during Nazi occupation
10. A freedom for journalists
12. Symbol of worship
13. Congress passes them
14. Pardon
17. "Peace ___ earth"
18. He stole from rich
20. NRA's concern (slang)
23. Against women and blacks (two words)
28. Boston rights party
30. Basque (Spain) rebel group (i)
31. Tall African people
32. "Give me liberty ___ give me death"
33. Archbishop Tutu's homeland (i)
34. "___ nation indivisible"
36. Basis for apartheid laws
38. World of protest
39. John Brown led one
42. ___ of execution
45. Language of Roman law
46. Founded in 1776 (i)
47. Most basic right
50. ___atoly Shcharansky, former Soviet dissident
51. Political leaning (abbr.)
52. Administers Native American affairs (i)
54. Death penalty aid
55. Hiding place for escaped slaves
57. Need of the hungry
59. Death squad's time
61. Government information gatherers
62. Tubman's underground route (i)
63. Companion in jail
65. Woman's marriage identification
67. Landlord act against tenants
69. South African freedom fighters (i)
70. Half of American Civil Liberties Union (i)
72. Region of Mau Mau rebellion (i)
73. Cannabis and Heroin
75. Part of "Old Glory"
77. Law for dogs
79. What the world needs
80. What the witness did
81. Protect from disease

DOWN

1. Denied emigration by former USSR
2. Former home of KGB (i)
3. Nazi stormtroopers (i)
4. ____ Mandela
5. He sent troops to Little Rock (1956)
6. Help! (i)
7. Act by immigrants
9. Proper diet
10. Seeks Middle East homeland (i)
11. What escaped slaves did
14. Issued Emancipation Proclamation
15. Jim Crow opposed ___ of races
16. Occurred at Ellis Island
19. Agency protecting workers' health and safety (i)
21. U.S. intelligence agency during World War II (i)
22. Prosecutes cases (i)
24. Order to drivers
25. "Declaration of the Rights of ___"
26. "Bury my Heart ___ Wounded Knee"
27. Other half of 70 Across (i)
28. e.g., electric shocks, rack
29. Asserts rights for women
33. ___ aside lower court decision
35. Epoch or period
37. Jefferson Davis' nation (i)
38. Home of United Nations (i)
40. Extraterrestrial immigrant
41. Sufferer from crime
43. Former Ugandan tyrant
44. Freedom of speech is one
45. Women's income compared to men's
47. What undernourished do
49. Exile is the ___ of dictators
50. Worldwide human rights group (i)
53. Native American rights group (i)
55. Electric chair current (i)
56. ___ and feather
58. Part of due process
60. Nonviolent Indian leader
64. Halts flow of "illegals" (i)
66. Brought from Africa
68. U.S.-USSR detente
69. Highest U.S. law enforcer (i)
71. "All men ___ created equal"
74. International organization for all nations (i)
75. Symbionese Liberation Army (i)
76. Child
78. Same as 72 Across

©CTIR
University of Denver

RIGHTS IN CONFLICT: A PART OF OUR LIVES

Overview: Conflicts regarding human rights don't take place "out there," in other countries, involving other people. They also occur "back here," in our communities, sometimes involving ourselves. This activity helps students examine rights conflicts and to consider possible resolutions to these conflicts. (Note: The activity is easily adaptable to a focus on human rights conflicts around the world.)

Objectives:

To identify what rights are at issue in the newspaper articles provided
To identify rights guaranteed by the U.S. Constitution and asserted in the Universal Declaration of Human Rights and those which are not
To consider strategies for resolving conflicts involving rights
To recognize situation which entail rights in conflict

Grade Level: 7-12

Time: Two to three class periods

Materials: Handout #11, "Rights in Conflict," pages 43-47
Handouts #3 or #4, " Universal Declaration of Human Rights," pages 8 or 12
Handout #6, "U.S. Bill of Rights," page 15

Procedures:

1. Distribute articles from Handout #11, "Rights in Conflict," ask students to read to them. Or, you might wish to assign one or two articles to small groups of students. Note: Although a carryover from the first edition of this book, the articles in Handout #11 are still valuable for highlighting conflicts related to human rights. Nevertheless, replace these with your own selection over time. Also, point out to the students that the conditions described in the articles might have changed since the article was published.

2. Write the following questions on the chalkboard while the students are reading. Ask each student to jot down answers to the questions for each article read.

- What is the nature of the conflict? What are the arguments on each side?
- What rights are being asserted and/or denied?
- Which rights at issue are guaranteed by the U.S. Constitution?
- Which are also asserted in the Universal Declaration of Human Rights?
- Which side in the conflict do you think has the strongest claims? Or are all claims equally valid?

3. Have students form small groups to share their interpretations and opinions. Have each group focus on the first cluster of questions below and then proceed to the second set, it time allows.

- What approaches might be taken to resolve this conflict?
- Which do you consider most fair?
- Which do you consider most likely to lead to success?
- What experiences have you had, or has your community had, where rights have been in conflict?
- Where these questions involving human rights?
- How (if at all) were the issues resolved?

©CTIR
University of Denver

4. Have each group report to the entire class on one of its articles: summarizing the issues, identifying the rights conflicts, and indicating how the group through the conflict should be resolved.

5. Point out to students that much of the conflict in the world in related to competing assertion by different groups of what they claim are their rights. This partly explains why some conflicts continue for years and are so difficult to resolve.

6. Continue this activity in one of two ways:

- Draw on the second set of questions listed under #3 above and move into discussions of rights conflicts in their own lives; or

- Have students look for newspapers or magazines articles which report on conflicts rooted in competing rights claims. Alert students to the fact that articles might not present the conflicts by referring specifically to "rights" themes. Identifying the rights themes is their responsibility.

In either case, use the questions presented in #2 above to analyze the situations.

©CTIR
University of Denver

RIGHTS IN CONFLICT

Court Fostering Bias, Report Finds; Rights Groups Say Ruling Creates "Giant Loophole"
By Lee May, Los Angeles Times

WASHINGTON - A 1984 Supreme Court decision in a sex-discrimination case involving a small Pennsylvania college has created a giant loophole" that allows a wide range of constitutions to discriminate against minorities, women, the elderly and handicapped, two civil rights groups charged in a report released Sunday.

"Americans can no longer feel assured that the schools, hospitals, airports, correction facilities and other institutions which they support through their federal taxes are required to treat them fairly," said the report compiled by the NAACP Legal Defense and Educational Fund and the American Civil Liberties Union.

The court ruled that the Grove City College, a private institution in western Pennsylvania, only the financial aid office was subject to federal laws protecting females against discrimination because that office was the only part of the school receiving federal funds.

Following that decision, the Department of Justice announced it would broaden its interpretation to cover not only laws involving sex discrimination but those governing discrimination on the basis of race, handicap and age.

The action caused a furor in the civil rights community and on Capitol Hill, where legislation to restore the traditional interpretation of the laws is pending.

Meanwhile, however, the situation "can best be described in one word: nightmarish," said Antonio Claifa, ACLU legislative counsel.

Since the ruling, federal agencies have dismissed "thousands of complaints' for lack of jurisdiction, the report states, asserting that enforcement of civil rights laws has become "arbitrary and piecemeal" and that the laws themselves have been "hamstrung."

The report, which is being sent to all members of Congress, contains details on several cases which the civil rights officials call examples of a severe national problem.

Among the cases: A victim of cerebral palsy unsuccessfully sued Delta Air Lines because it wanted him to sign a form allowing the airline to refuse him service in case the service made other passengers uncomfortable or unsafe. The man lost his case because the airline's federal subsidies only applied to flights between small cities. He was flying between Birmingham and Los Angeles.

A professor at the Fashion Institute of Technology in New York filed suit charging she was unfairly denied seniority rights while on maternity leave. But the suit was dismissed because the institute's federal funds could not be tied directly to the professor's curriculum area.

The situation is serious, Rep. Don Edwards, D-Calif., said in an interview. He said a variety of institutions "are finding out they can discriminate as long as a particular department doesn't get federal funds."

Edwards, who authored legislation specifying that if a single program receives federal aid, then he entire institution falls under the anti-discrimination laws, acknowledged that his bill, the Civil Rights Restoration Act, has a long hill to climb to passage.

Copyright, 1986, Los Angeles Times. Reprinted by permission

Students give handholding ban a thumbs down
By The Associated Press

PITTSFIELD, Mass. -- About 300 Pittsfield High School Students responded to a ban on handholding in the hallways by clasping hands in an impromptu protest Friday. Some even sneaked a few kisses.

Most entered the building when the bell rang to begin classes, but about 75 to 100 students marched through downtown of this western Massachusetts city.

Police said one merchant reported a window was broken, but most of the students were rounded up by police and school administrators within half an hour and returned to school

Prior to the demonstration, students had presented Principal William Coan with a petition maintaining that a recent administration crackdown on handholding in which six students were kept after school violated their constitutional right to free expression.

He said about 300 students participated in the initial protest, joining hands in a series of large groups. Coan said he did not have a count on those who will be suspended because school officials were tallying the infractions and calling parents.

Copyright, March 1986, Associated Press. Reprinted by permission.

Field toilets for migrant workers rejected
By Michelle P. Fulcher
Denver Post Capitol Bureau

Colorado won't order farmers to provide field toilets for migrant workers.

A bill requiring farmers to provide toilets, hand-washing facilities and fresh water to field workers was rejected Wednesday by the House Agriculture Committee on a 7-3 vote.

Members argues during an often combative hearing that financially troubled farmers can't afford field toilets and that migrants often don't use the facilities when provided.

"None of us would allow any member of our family to work under such conditions." said Rep. Bonnie Allison, an Edgewater Republican who sponsored HB 1089.

Medical experts said unsanitary field conditions spread diseases among farm workers, and endanger consumers who buy fruits and vegetables in their local grocery stores.

But members of the committee, many of them farmers and ranchers, were clearly against the bill. Committee Chairman Walt Younglund, a New Raymer Republican, led the charge.

He repeatedly asked the bill's supporters whether they appreciated the low cost of food, and chided them for thinking that farmers, in a weak market, could pass the cost of toilet -- estimated at $55 to $75 a month -- on to consumers.

"How many more people are we going to put out of business because of their continued increased costs," Younglund asked George Thomasson of the Colorado Medical Society, one of the groups backing the bill.

And he pressed Donann Bottolfsen, a Colorado Department of Health worker who supervised a survey of sanitary conditions in farm fields, about who would enforce a provision requiring workers to use the proposed facilities.

Bottolfsen said supervisors in the farm fields would ensure compliance, like construction foremen who make sure their workers wear hard hats.

"Isn't that a pretty unfair comparison -- the construction and one who lives in a dug-out down in Mexico or around El Paso?" Younglund retorted. "My point is, you're talking about a different class of people. You're talking about pretty much people that are here most of the time in construction, aren't you?"

Younglund's remarks drew hisses in the crowded hearing room. "I believe, I personally believe, that if these facilities are provided they will be used, "Bottolfsen replied.

Bottolfsen said a survey made last summer showed that 79 percent of the farms didn't have toilet facilities, 68 percent didn't make drinking water available and 98 percent provided no handwashing facilities.

As a result, Thomasson said, farm workers are prone to digestive diseases that can be fatal to children and sharply reduce productivity in adults.

Elementary School Toy Ban Stirs Controversy

PUNXSUTAWNEY, Pa. (AP) -- The biggest fuss in this western Pennsylvania town since a groundhog named Phil gave his last weather forecast has left an educator in a storm of protest over his toy ban at elementary schools.

"Education is more important than Cabbage Patch dolls," said principal Gary Stonbraker, who issued the edict Feb. 19 in a memo to teachers of 2,000 students at 10 elementary schools he heads.

"You have some kids who are lucky to have a warm meal every day, and then to see $50 and $60 toys waved under their noses, that's not right," Stonbraker said.

But Marilyn Blose, a parent who claims to represent a number of others disagrees.

"We feel that our children have the right to bring their toys to school and play with them at recess," Blose said. "Playing with toys is also a learning experience."

The Burlington Free Press, 3/13/86. Reprinted by permission.

AIDS victim gets day in school, but he can't go back
By The Associated Press

KOKOMO, Ind. -- Ryan White, the 14-year-old boy who was banned from school because he has AIDS, went back to the classroom Friday, but a judge later issued a temporary order to keep him from returning.

Before the ruling by Circuit Judge Alan Brubaker, Ryan said it was "good to be back" at Western Middle School. Dozens of parents kept their children home in protest.

Parents asked ban

Brubaker's ruling came after a parents' group requested that Ryan be barred from classes because he has a communicable disease. The judge said he agreed with parents who argued that pupils could be harmed if Ryan were in schools.

"The plaintiffs presently have no other adequate remedy under the law and they have some likelihood of success" in winning a favorable decision in a full hearing, he said. He did not set a date for another hearing.

More than 80 people filled the courtroom as Brubaker issued his ruling after the three-hour hearing, and many cheered and applauded.

I'm upset," said Ryan's mother, Jeanne White. "I think anybody that was there would have to be upset. I was stunned. Ryan is very disappointed. He really enjoyed school today."

Principal Ronald Colby said Ryan's return to school, opposed by many parents, had gone without incident.

"Ryan, whose acquired immune deficiency syndrome stems from blood treatments taken for hemophilia, said as he left school that his first day back "was a lot of fun. It was good to be back."

He said he was treated "just like everybody else. They just came up, a lot of them, and said, 'Hi.'"

Reprinted by permission of The Associated Press, February 1986.

Moslem charged with cruelty in slaughter of sheep

By Bill Dyers
Denver Post Staff Writer

ARVADA -- A devout Moslem has been charged with cruelty to animals for slaughtering sheep in his back yard in keeping with his religion's sacred procedure.

Shah Wali Aryan, a 35-year-old native of Afghanistan who runs his own restaurant, faces arraignment in Arvada Municipal Court April 11.

Aryan, who has lived in the United States for seven years, said he told police he considers the summons he received a violation of religious rights guaranteed by the U.S. Constitution.

"I'm not going to change my religion because of your laws," he said he told police.

A court official said the maximum penalty for conviction on the cruelty-to-animals charge is $300.

Police Sgt. Roger Rountree said animal control authorities took a complaint March 12 that the slaughter was occurring at 7851 Teller St. Looking over a fence, an animal control officer saw three people skinning a dead sheep, Rountree said. The officer called police.

Rountree said Aryan and two relatives were in the yard, where there were three dead sheep and seven live ones.

He said Aryan told officers his religion dictates that the faithful eat only meat slaughtered in the holy Moslem way. That means facing the animal toward Mecca, slitting its throat, holding it while it bleeds out, which takes 1 to 1 1/2 minutes, and saying religious words, Aryan said.

Rountree said police told him not to slaughter in his yard any more and to take the live sheep out of the city.

S.B. Huda Bokhari of Aurora, former president of the Colorado Muslim Society, said accounts of the slaughter method by Aryan and police appear to conform with sacred practice, which "is basically the same" as the kosher method of slaughtering by Orthodox Jews.

He said any Moslem may conduct the slaughter by slitting the animal's throat with a knife so it opens the aorta, but doesn't sever it. The animal then must be allowed to bleed fully while the Moslem proclaims it is being sacrificed in Allah's name.

Shooting or stunning the animal first are impractical, he said, because Moslem law dictates it must be bled thoroughly. Aryan added that Moslems consider it cruel to hit the animal on the back of the head or shoot it.

Bokhari, noting that private slaughter "should not be obvious" because non-Moslems might object, said "it should be done in a slaughterhouse." He said some Denver area slaughterhouses let Moslems come in and kill animals in accord with their religion.

Aryan said he has "a big tall fence" around his yard. It is impossible to see over it even from the second-floor of neighboring houses. He blamed a curious woman neighbor for peeking through his fence and calling authorities.

The Denver Post 3/21/86. Reprinted by permission.

Punk hairstyles close doors to area teenagers
By Dana Parsons
Denver Post Staff Writer

LAKEWOOD -- For her 7th and 8th birthdays, Marissa Ball's mom took her to Roller City to go roller-skating. She always had good time and behaved herself.

Two weeks ago, Marissa, now 14, went to Roller City to go skating. This time, she was turned away at the door because she had a punk-style haircut. The manager on duty said the hairstyle violated the rink's dress code.

Last Saturday, Marissa was back at the rink, this time with pickets and six friends. But it didn't do any good. Rink general manager Allan Chado talked outside with Marissa, her friends and her mother and uncle and said he wasn't changing his mind.

"It's not that I don't like you," Chado said. "But parents aren't comfortable leaving their children in an environment with people with these hairstyles. It conjures up images of slam-dancing on TV."

Chado said that Roller City, at 6803 W. Alameda Ave., caters to young children and that he must maintain a "conservative and wholesome" image so parents won't be afraid to leave their kids alone at the rink.

Marissa said she objected to being typecast as a troublemaker because of her haircut.

"They're saying because I have my hair spiked I'm going to be a bad person, and I don't think that's fair," Marissa told a reporter before the meeting.

Chado said he goes out into the surrounding community once a year to check on current styles and dress trends.

"You'd have to admit you have a pretty extreme hairstyle," he said to Marissa.

The Denver Post 3/5/86. Reprinted by permission.

Students Protest No-Shorts Rule
By Danica Kirka
Free Press Staff Writer

Chanting, "We want shorts," about 75 students streamed out of the front door of South Burlington Middle school Wednesday to rally for the right to decide for themselves what they wear to classes.

During the daylong protest over the suitability of wearing shorts, midriff-baring shirts, sunglasses and hats to school, the students presented a petition and
a letter asking Principal Mark Kennedy to allow freedom of dress.

"We go to a public school," said 13-year-old Michele Ready. "We should be able to wear what we want."

The students, who began the protest in the school's lobby before 11 a.m., said the principal's interpretation of the dress code was too strict.

"Pretty soon we're not going to be able to wear sneakers," said Katy Silverman, 12.

Discord among the students began Tuesday when Kennedy read "a brief statement on appropriate dress," on the school intercom system. Some students had worn shorts and half-shirts Tuesday, when the temperature hit 75 degrees, breaking a record set in 1918. The temperature had dropped to 55 Wednesday, but many of the students wore light, summer clothing.

Although shorts are not technically banned, Kennedy said the problem is that even the students themselves disagree about what should be allowed.

"Some of you are trying to make a point that you can wear whatever you want," Kennedy said to the students congregated in the lobby. "I don't happen to believe that."

The student-parent handbook is not clear in defining what exactly is within proper standards. It states: "Inappropriate (dress) or dress that is considered in poor taste will not be allowed."

"Traditionally, the last two weeks (of school) we've allowed shorts," said assistant principal Dominick Marabella. But recently the school "had what we considered a few questionable appearances," Marabella said.

Kennedy said students were deliberately challenging the standards of good taste by wearing cut-off tank tops and shirts as well as halter tops which exposed the midriff. "They were crossing the line of what I considered poor taste," he said.

The Burlington Free Press, 4/3/86. Reprinted by permission

Court Rejects Wide U.S. Power to Bar Aliens
By Stuart Taylor Jr.
Special to The New York Times

WASHINGTON, March 11 -- A divided Federal appeals court her rejected today the Reagan Administration's assertion of unfettered power to bar aliens from visiting the United States solely because of associations with Communist organizations.

The three-judge panel's 2-to-1 ruling, although narrow and technical, was hailed by civil liberties lawyers as a victory in their battle against the Government's frequent denials of visas to left-leaning foreign political and literary figures who want to exchange views here.

If the State Department has no reason other than Communist affiliation for excluding an alien, the panel's majority said, it must ordinary recommend that the visa be granted or certify to Congress that the alien's visit would threaten the national security.

The panel said such certifications by the State Department were required under certain conditions by the 1977 McGovern Amendment to the Immigration and Nationality Act.

At the same time, the appeals court said the Government had broad latitude to exclude aliens without any certification to Congress if they had "affiliations with hostile governments" independent of any Communist Party affiliations, or would engage in activities "prejudicial to the public interest" while in this country.

Basing its ruling on the various provisions of the immigration statute, the panel said further proceedings were necessary to determine the precise scope of the Government's powers to exclude aliens, and the legality of the exclusions of the four aliens in the case before it.

They are Thomas Borge, Nicaragua's Interior Minister; Nino Pasti, a former Italian Senator and general who belongs to a peace group that the State Department says is controlled by the Soviet Union, and Olga Finlay and Lenor Rodriguez Lezcano of Cuban, experts on women and family law in their country, who the department says are affiliated with Cuba's Communist Party.

The Reagan Administration has said it has broad legal authority to exclude aliens on foreign policy grounds without making any certification to Congress that their presence would threaten the national security.

Copyright © 1986 by The New York Times Company. Reprinted by permission.

RIGHTS, JUSTICE, AND THE WORD

Overview: Rights and justice are themes found in literature and song throughout the world. This activity encourages students to reflect on messages presented in poetry (including song) and to try their hands at writing a poem.

Objectives:

To analyze poetry of writers from other nations that addresses themes related to rights and justice
To reflect on the themes or meanings in the poems in terms of the authors' own lives--their actions, beliefs, and values
To create a poem of their own that expresses ideas and feelings related to rights and justice

Grade Level: 9-12

Time: One to three class periods

Materials: Handout #12, "Justice Poetry," pages 50-55

Procedures:

1. Have the class brainstorm as many different forms of the written word that can be used to express ideas about rights and justice. Have them generate a list of examples from songs, literature (poetry, novels), journalism (editorials), graffiti, billboards, political advertisements, etc.

2. Introduce the use of poetry as an instrument for expressing such ideas by reading the following:

> First they came for the Jews
> and I did not speak out--
> because I was not a Jew
>
> Then they came for the communists
> and I did not speak out--
> because I was not a communist.
>
> Then they came for the trade unionists
> and I did not speak out--
> because I was not a trade unionist.
>
> Then they came for me--
> and there was no one left
> to speak out for me.
>
> Pastor Niemoeller
> (Victim of the Nazis)

3. Ask students to analyze the poem by answering the following questions:

- What is a major theme in this poem?
- What is the writer saying about responsibility?
- Are there people you know (or have heard about) who seem to have a view similar to that expressed here?
- Do you share this point of view?

4. Distribute Handout #12, "Justice Poetry," to the students. Assign one poem to each group of three to four students. Have them read silently and reflect on the questions below (Step 5) before they begin their discussion. The group activity is suggested because poetry is often intimidating to young people. Working together can help them overcome their anxieties about poetry.

©CTIR
University of Denver

5. Ask students to consider the following questions as they read the poem:

- What is the theme of the poem? Where do you find it expressed most clearly?
- What, specifically, is this poem saying about human rights, justice, and related themes?
- What particular words or phrases bring out the poem's meaning most clearly?
- Are there metaphors or images which reinforce the meaning? If so, what are they?
- What sentiment(s) in the poem do you agree with? Disagree with?
- Is there a group of people in this country or in another country that you believe would agree or disagree with the sentiments expressed in this poem? Who are they and why do you believe that they would agree or disagree?
- Does this poem remind you of any other works--other poems, songs, novels, plays--dealing with similar themes? If so, what are they? How are they alike or different?

6. After sufficient time in small groups, have each group report to the class. Have someone from each group read the poem aloud and have a spokesperson summarize the group's thoughts about the poem. Allow time for comments by other students.

7. Move from the discussion of the poems to the task of students writing their own poems. Begin by having them generate a list of words related to justice which appear in the different poems. Write these on the chalkboard.

8. After ten to twenty words have been written on the chalkboard, ask each student to select five words which s/he will use to form a basis for his/her poem.

9. Ask students to write a poem for homework by using the words they have chosen. They might draw from their own life experiences, reflect on a world event or condition, or create an imaginary situation.

10. At the next class meeting, have students read their poems to the class and then comment on why they selected their particular themes.

11. These poems can be collected into a small book to be placed in the library, distributed to parents, and given to each student.

©CTIR
University of Denver

JUSTICE POETRY

AIN'T I A WOMAN?

That man over there say
    a woman needs to be helped into carriages
and lifted over ditches
    and to have the best place everywhere.
Nobody ever helped me into carriages
    or over mud puddles
        or gives me a best place...

And ain't I a woman?
    Look at me
Look at my arm!
    I have plowed and planted
and gathered into barns
    and no man could head me...
And ain't I a woman?
    I could work as much
and eat as much as a man--
    when I could get to it--
and bear the lash as well
    and ain't I a woman?
I have born 13 children
    and seen most all sold into slavery
and when I cried out a mother's grief
    none but Jesus heard me...
and ain't I a woman?
    that little man in black there say
a woman can't have as much rights as a man
    cause Christ wasn't a woman!
Where did your Christ come from?
    From God and a woman!
Man had nothing to do with him!
    If the first woman God ever made
was strong enough to turn the world
    upside down, all alone
together women ought to be able to turn it
    rightside up again.

by Sojourner Truth (U.S.)

Published in The Liberator 22 (Mach 16, 1855). There is no exact copy of this speech given at the Women's Rights Convention in Akron, OH in 1852.

I AM ONLY ONE PERSON

I am only one person
What can one person do?

Rosa Parks
Was just one person.
She said one word.
She said it on December 1, 1955.

One person
Said
One word.
She said it on a bus.
She said it to the bus driver.
On the Cleveland Street Bus
In Montgomery.

The bus driver said,
'Stand up, Nigger woman,
And give up your seat
To that white man!'

Rosa Parks,
One person
Said one word.
The word was 'No'

One woman
Said one word
And a nation
blushed!

One woman
Said one word
And a world talked!

One woman
Said one word
And the Supreme Court
Acted!

One woman
Said one word
And the buses were
Desegregated.

I am only one person.
What can one person do?

They put her in jail,
Because she didn't 'know her
Place,'
Because she didn't 'stay in
Her place,'
Because she was an 'uppity
Nigger.'

It was a Thursday
When she said
That One Word.

On Monday morning
The buses ran.
The Negroes walked.
Each white man had two seats.
Empty seats.
Symbols of a people,
Moved to walk
Moved to march
Moved to act
By the sound of
One woman's
One word,
'No!'

One woman
Said one word
And a nation
Blushed!

Author unknown

From Open Minds to Equality by Nancy Schneidewind and Ellen Davidson, Englewood Cliffs, NJ: Prentice-Hall, 1983. Reprinted by permission.

BLACK, BROWN, and WHITE

This little song that I'm singin'
to you,
People, you know is true;
If you're black and gotta work for
a livin',
Now, this is what they'll say to you.

CHORUS:

Says, if you was white, you're all
right,
If you was brown, stick around,
But as you is black, get back, get
back, get back.

I was in a place one night,
They was all having fun,
They was all buying beer and wine,
But they would not sell me none.

CHORUS:

They said, if you was white...

Me and a man was workin' side by
side,
this is what it meant;
They was payin' him a dollar an
hour,
They was payin, me fifty cents.

CHORUS:
They said, if you was white...

I helped build this country,
And I fought for it, too;
Now I guess that you can see
What a black man have to do.

CHORUS:
They said, if you was white...

I helped win sweet victory,
With my little plow and hoe;
Now I want you to tell me, brother,
What you goin' to do about the old
Jim Crow.

CHORUS:
Now, if you was white...

by Big Bill Broonzy (U.S.)

The Elektra Company, Warner Communications, New York, NY.

TO OUR PARENTS

There are certain words,
Our own and others', we're used to--words we've used,
Heard, had to recite, forgotten,
Rubbed shiny in the pocket, left home for keepsakes,
Inherited, stuck away in the back-drawer,
In the locked trunk, at the back of the quiet mind.

Liberty, equality, fraternity.
To none will we sell, refuse or deny, right or justice.
We hold these truths to be self-evident.

I am merely saying--what if these words pass?
What if they pass and are gone and are no more. . .?
It took long to buy these words.
It took a long time to buy them and much pain.

by Stephen Vincent Benet (U.S.)

From "Nightmare at Noon," The Selected Works of Stephen Vincent Benet, Vol. 1, Holt, Rinehart and Winston. Copyright 1933 by Stephen VIncent Benet: copyright renewed @ 1961 by Rosemary Carr Benet. Reprinted by permission.

GOD TO HUNGRY CHILD

Hungry child,
I didn't make this world for you.
You didn't buy any stock in my railroad,
You didn't invest in my corporation.
Where are your shares in standard oil?
I made the world for the rich
And the will-be-rich
And the have-always-been-rich.
Not for you,
Hungry child.

by Langston Hughes (U.S.)

Langston Hughes, Good Moring Revolution, 1938.

PALESTINIAN

Palestinian.
Palestinian is my name.
In a clear script,
On all battle fields.
I have inscribed my name,
Eclipsing all other titles.
The letters of my name cling to me,
Live with me, nourish me,
Fill my soul with fire
And pulse through my veins.
Palestinian,
Such is my name, I know.
It torments and grieves me,
Their eyes hunt me,
Pursue me, wound me.
For my name is Palestinian
And as they please
They have made me wander.
I have lived all my life
Without traits and features,
And as they pleased,
They gave me names and titles.
Jails with their gates flung wide
Summon me.

And in all the airports of the world
Are found my names and titles--
The lying wind carries me.
Disperses me.
Palestinian--
The name pursues me, lives with me;
Palestinian is my fate,
Clinging to me, reviving me.
Palestinian I am,
Though they trample me and my name:
Palestinian I am,
Though they betray me and my cause;
Palestinian I am,
Though they sell me in the market
For what they please,
For thousands of millions;
Palestinian I am,
Though to the gallows they drive me;
Palestinian I am,
Though to the walls they bind me,
Palestinian I am.
Palestinian I am.
Though to the flames they cast me,
I--what am I?
Without my name, Palestinian,
Without a homeland to live for,
To protect and be protected by?
I--what am I?
Answer me, answer me!

by Harun Hashim Raskid (Palestinian)

©Taken from An Anthology of Modern Arabic Poetry, Mounah A. Khouri. 1974. The Regents of the University of California. Reprinted by permission.

INDIANS AT THE GUTHRIE

wounded american indian
decorated with invented names
trade beads
federal contract numbers
pinups from national geographic
limps past the guthrie theater

wounded american indian
stops at attention on a plastic leg
blonde children
crossing in purple tapestries
review their castles
barricades on stage with reservation plans

rehearsing over screams from sand creek
flesh burned at mystic river
frozen ghost dancers
wounded tribes at wounded knee
hearts down in spiritual wars
summers overnight

sterno at dawn in bemidji
poison wine in gallup
cultural suicides downtown on the reservations
wounded american indian
decorated with invented names
salutes with the wrong hand

theater treaties end in the dark
actors mountup
ride beside the buffalo bills of kenwood
cultural westerns
new parties in the corporate hills

By Gerald Vizenor (Anishinabe Chippewa-U.S.), Professor, Native American Studies, University of California, 1983. Reprinted by permission.

TO A 12th GRANDCHILD

Don't stop the scream you got born with.
Resist, resist, and then resist.
And keep up that occasional smile
that lights your crib.

You can grow as old as Doctor Du Bois
but follow your smile-scream syndrome
and you'll reach the Himalayas
of eternal unrest

by Walker Lowenfels (U.S.)

From The Writing On The Wall, edited by Walter Lowenfels. Copyright ©1969 by Walter Lowenfels, Garden City, NY: Doubleday, 1969. Reprinted by permission of Manna Lowenfels, Literary Executive for the Estate of Walter Lowenfels.

WOMEN

No longer,
are we gilded posies
engaging when compliant
exquisite when yielding
enchanting when submissive.
To hell it is our duty to go
to heaven permitted to follow.

and no longer
are we blossoms cast aside
downtrodden
selling our sweat for next to nothing
workers at half price
no security
no equality
only duty.

we have cried out
from behind the walls of segregation
from the clutches of the skillful bed
from the nightly business in the gutters
from the revenge of unwilling wedlock
"we are human beings!"

by Sugiarti Siswadi (Indonesia)

Matchbox, Amnesty International USA, New York, Winter, 1979. Reprinted by permission.

PRAYER OF THE HUNGRY

Hunger is a smooth black crow.
Millions of crows
like a black cloud.
Oh God!
How terrifying the crows are.
And hunger is black crow.
Continually terrifying.
Hunger is rebellion.
Is the mysterious force
moving the murderer's knife
in the hands of the poor.
Hunger is the coral rocks
beneath the sleeping face of the sea.
Is tears of deceit
Is the betrayal of honor.
A strong young man crying
to see his own hands
lay honor down
because of hunger.
Hunger is a devil offering dictatorship.
Oh God!

Hunger is black hands
putting handfuls of alum
Into the stomachs of the poor.
Oh God!
We kneel.
Our eyes are your eyes.
This is your mouth.
This is your heart.
And this is your stomach.
Your stomach hungers. Oh God.
Your stomach chews alum
and broken glass.
Oh God!
How nice a plate of rice
a bowl of soup and a cup of coffee
would be.
Oh God!
Hunger is a crow.
Millions of black crows
like a black cloud
blotting out my view
of your heaven.

by W.S. Rendra (Indonesia)

Matchbox, Amnesty International, New York, Winter, 1979. Reprinted by permission.

HUMAN RIGHTS AND FOREIGN POLICY

Overview: As citizens in a democracy, U.S. citizens can influence the actions of their government. On a daily basis, the United States deals with nations that abuse the human rights of their citizens. This activity examines the making of foreign policy based on human rights concerns.

Objectives:

To understand some of the complexities of international relations
To examine foreign policy options as they relate to human rights
To clarify beliefs and values regarding the appropriate role of human rights in making foreign policy

Grade Level: 9-12

Time: One to two class periods

Materials: Handout #13, "Nation of Shenzi: A Profile," page 57
Handout #14, "U.S. Foreign Policy Options," pages 58-59

Procedures:

Note: Instead of leading students through a discussion of the imaginary nation described in Handout #13, you might wish to move directly to a discussion of a real case. If so, use the checklist of Handout #14 to guide your discussion.

1. Distribute Handout #13 and have students read it. Point out that this nation is a composite of characteristics that are present in many nations. Note: This profile can easily be rewritten to reflect a government with politically left leanings and avowedly pro-American opposition groups.

2. Ask students to assume that there has been an election in the United States and a new administration has taken office. This new administration is reevaluating its foreign policy options. The students are advisors to this administration and must present policy recommendations.

3. Distribute Handout #14. You may prefer an open-ended discussion rather that one controlled by this checklist. If so, use this list for your reference.

4. Divide students into small groups. Have them first select their overall foreign policy approach (Part A). Then have them identify the particular strategies that they would employ (Part B). Challenge them to consider the implications (political, economic, social, humanitarian) of the strategies they have adopted.

5. Have each group report on the strategies it adopted and its justifications for them. Try to ensure that the following concerns are raised about foreign policy decisions: morality/humanitarianism; national security interests; antimarxism and other hostile ideologies; support for democracy; and economic investment.

6. Ask students if Shenzi reminds them of any real nations. This might lead into an extended class discussion, or to research projects in which students could examine the following questions:

- What are the similarities and differences between these other nations and Shenzi?
- What is U.S. policy toward these nations?
- What should U.S. policy be?

7. Have students write letters--to their congressional representatives, the State Department, the president--in which they report what they have learned and ask for clarification/explanation of relevant American policies. This could also be an opportunity for them to recommend policy.

©CTIR
University of Denver

NATION OF SHENZI: A PROFILE

Shenzi is a nation to which the United States provides aid and with which it has diplomatic relations and trade. It is ruled by an elite that controls most of the land and has become rich. The majority of the predominantly peasant population has remained poor with inadequate education, health, and social services. The Shenzian government claims to be instituting reforms that will improve the life of the peasants.

However, the government feels threatened by what it describes as leftist groups employing terrorist tactics to overthrow it. These groups claim that they stand for democracy and freedom and pledge to install a democratic government which will provide genuine justice for all.

There is ample evidence that the Shenzian military and police have engaged in torture, restricted freedoms (e.g., press, speech, assembly), and detained citizens without trial. They have also been accused of political assassinations and "disappearances." The government argues that these are not normal times for Shenzi, and that it must maintain order, obtain information about the activities of the terrorists, and silence the voices of opposition if it is to carry out its reforms.

The rebels operate in rural areas away from the media, the government, and human rights observers. They have also been accused of employing terrorist techniques. Some have been documented; however, others have been difficult to substantiate.

NATION'S CHARACTERISTICS

Population		7 million
Gross National Product per capita		$650
Distribution of Household Income Held by:	Top 10% population	40%
	Bottom 20% of population	5.2%
Distribution of Land Ownership Held by:	Top 5% of population	85%
	Bottom 50% of population	12%
Amount of Economic Aid Received from U.S.		$150 million (average-last 3 yrs.)
Amount of Military Aid Received from U.S.		$ 85 million (average-last 3 yrs.)
U.S. private investment has increased by		250% in past five years
Infant Mortality Rate (death per thousand)		1965 - 130; 1990 - 89
Literacy Rate		1965 - 38%; 1990 - 63%

Government ruled by Shenzian National Party (SNP) since 1972
Last election - 1972

©CTIR
University of Denver

U.S. FOREIGN POLICY OPTIONS

What do you want the government to do? Check those approaches you would like them to adopt.

PART A OVERALL APPROACH

_____ Publicly criticize the country's practices and try to exert pressure on it to change

_____ Try to change the practices through quiet negotiations

_____ Do not try to change the country's practices for one or more of the following reasons: 1) the government should not interfere in the domestic affairs of another nation; 2) the government has no vital strategic interests in that country or region; and 3) the country's government is sufficiently stable so that investments and trade relations are not threatened.

_____ Other, specify_____

PART B SPECIFIC STRATEGIES

Military Assistance To Government

_____ Intervene with government supplies and personnel to squash rebels

_____ Increase aid with no conditions attached

_____ Offer to increase aid if human rights abuses are halted

_____ Threaten to cut aid unless abuses are halted

_____ Reduce or cut off aid until abuses are halted

_____ Train military and police with heavy emphasis on respecting human rights

_____ Other, specify _____

Foreign Assistance (nonmilitary) To Government

_____ Increase food and development aid

_____ Offer to increase aid if human rights abuses are halted

_____ Threaten to cut aid unless abuses are halted

_____ Reduce or cut off aid until abuses are halted

_____ Other, specify _____

U.S. Investment and Trade with Other Nation

_____ Encourage increased business and banking investment

_____ Discourage future business and banking investments

_____ Block future business and banking investments

_____ Neither encourage nor discourage investments

_____ Increase trade involving the country's exports

©CTIR
University of Denver

_____ Offer to increase trade if abuses are halted

_____ Threaten to cut trade unless abuses are halted

_____ Reduce or cut off trade until abuses are halted

_____ Other, specify_____

Cultural Exchanges Including Sports Participation, Foreign Scholarships with Government

_____ Increase opportunities

_____ Offer to increase opportunities if abuses are halted

_____ Threaten to cut opportunities unless abuses are halted

_____ Reduce or cut off opportunities until abuses are halted

_____ Other, specify_____

Relationship with Opposition Groups

_____ Provide asylum for those who fear torture or death at hands of government

_____ Try to identify pro-U.S. opposition groups and begin to work with them, providing limited assistance and advice

_____ Provide military and humanitarian aid to help overthrow the government

_____ Other, specify _____

International Arena

_____ Try to expel country from the United Nations for having violated the U.N. Charter

_____ Try to mobilize allies to adopt our policies

_____ Sponsor U.N. resolution censuring nation for human rights violations

_____ Urge multilateral trade boycott

_____ Other, specify _____

©CTIR
University of Denver

AFRICAN-AMERICAN ACHIEVEMENT OF HUMAN RIGHTS - HISTORICAL EVENTS

Overview: This activity challenges students to examine the influence of selected historical events on the advancement of African-Americans towards equality and justice in the United States.

Objectives:

To conduct historical research and write a summary report
To understand the role of selected political, economic, and social forces on African-American achievement of equality
To assess the influence on selected historical events on African-American achievement of equality

Grade level: 10 - 12 (useful for 7-9 with simplification)

Time: Three to five days

Materials: Handout #15, "Chronology of African-American History in the United States," pages 61-62
Handout #16, "A Short Report on African-American History," page 63
Optional: Alton Hornsby, Jr. *Chronology of African-American History*, Detroit: Gale Research Inc., 1991; Harry A. Poloski and James Williams (eds.). *The Negro Almanac: A Reference Work on the African-American*, Detroit: Gale Research Inc., 1989.

Procedures:

1. Distribute Handout #15, and Handout #16.

2. Indicate that the class will examine "events" listed on Handout #15 in terms of the part they played in the history of African-American efforts to achieve equality and human rights in the United States. Be sure to point out that the focus in "events" tends to neglect social history which often cannot be represented by a single event in time. Also stress to students that change and improvement are not necessarily synonymous. We move forward or backward in lurches and in fitful or false starts, as well as in a gradual fashion. By understanding change from the past, we can better evaluate the present and plan for the future.

3. Divide the class into groups and assign a different historical period to each group. Be sure to make the post-Civil War and post-World War II groups somewhat larger. The following four groups might be useful: European settlement to Civil War; Civil War to World War I; World War I to World War II; Post-World War II.

Within each group, assign particular "events" from Handout #15 to students and ask them to write a report by answering the questions on Handout #16. Assign some of the larger events, e.g., Reconstruction, Depression, World War II, sit-in movement, to more than one student. Not all events fit neatly into this format; you will have to adapt.

4. Allow a few days for students to conduct research. Then have the groups meet and ask students to report to fellow group members on what they have learned. Each group should identify three "events" that they consider particularly important in the struggle for African-American equality.

5. As a class, have each group report on those events it identified as most important. In the subsequent discussion, try to address the following questions:

- What are the forces working for and against the achievement of racial equality?
- What conclusions can you reach regarding people's reactions to changes in race relations? What are some of the reasons people resist changes? What are some of the reasons people are supportive of changes?
- What strategies have been effective in improving the status of African-Americans in the United States? What strategies have not been effective?

6. Collect all the "Reports on African-American History" and create a resource book with the class.

©CTIR
University of Denver

CHRONOLOGY OF AFRICAN-AMERICAN HISTORY IN THE UNITED STATES

1619	Arrival of blacks as indentured servants (Jamestown, Virginia)
1770	Crispus Attucks, first rebel killed in Revolutionary War
1776	Declaration of Independence and Revolutionary War period
1777	Slavery abolished in Vermont
1787	U.S. Constitution ratified
1787	Rev. Richard Allen starts Free African Society
1791	Bill of Rights added to Constitution
1793	Fugitive Slave Act
1796-1804	Struggle for freedom in Haiti
1808	Congressional ban on importation of new slaves
1816	American Colonization Society founded
1820	Missouri Compromise
1827	Freedom's Journal established
1831	The Liberator, newspaper, founded by William Lloyd Garrison
1831	Nat Turner Rebellion
1841	Beginning of career of Frederick Douglas
1850	Compromise of 1850
1857	Dred Scott Decision
1859	John Brown's raid on Harper's Ferry
1861-65	Civil War period
1863	Emancipation Proclamation
1865	13th Amendment ratified
1865	Freedman's Bureau established
1865-1875	Reconstruction period
1867	Howard University founded
1868	14th Amendment ratified
1870	15th Amendment ratified
1875-1890	Reaction to Reconstruction period
1875	Civil Rights Act of 1875 enacted by Congress
1875	Supreme Court decision, U.S. v. Cruikshank
1881	Jim Crow Laws (Tennessee)
1881	Booker T. Washington starts Tuskegee Institute
1883	Supreme Court rules Civil Rights Act of 1875 unconstitutional
1890	Disenfranchisement of blacks in Mississippi
1896	Supreme Court decision, Plessy v. Ferguson
1903	W.E.B. Dubois publishes Souls of Black Folk
1905	Dubois founds Niagara Movement
1909	National Association for the Advancement of Colored People (NAACP) formed
1910	Urban League founded
1916	Marcus Garvey comes to the United States
1917-1919	U.S. involvement in World War I
1917-1919	Race riots in east St. Louis, Chicago, and elsewhere
1919	Pan-African Congress organized
1925	A. Philip Randolph founds the Brotherhood of Sleeping Car Porters
1929-41	Depression period
1936	Jesse Owens wins four gold medals in Olympics
1937	Joe Louis wins heavyweight boxing championship

©CTIR
University of Denver

1941	A. Philip Randolph leads March on Washington for jobs
1941-45	U.S. involvement in World War II
1942	Congress of Racial Equality formed
1950	Ralph Bunche awarded Nobel Peace Prize
1950-52	Korean War
1954	Supreme Court decision, Brown v. Board of Education, Topeka, Kansas
1955	Montgomery bus boycott led by Martin Luther King
1957	Little Rock, Arkansas, school crisis
1957	Independence of Ghana (followed by other African countries) from colonial rulers
1957	U.S. Civil Rights Commission created
1960s	Sit-in Movement and Freedom Rides
	Emergence of Student Non-Violent Coordinating Committee (SNCC)
	Rise of Malcolm X to national prominence
1962	Integration at University of Mississippi
1962-1972	Vietnam War
1963	Birmingham, Alabama, crisis
1963	March on Washington
1964	Civil Rights Act passed by Congress
1965	Selma, Alabama, march
1965	Assassination of Malcolm X
1965	Voting Rights Act passed by Congress
1966-68	Race riots in many cities
1967	Thurgood Marshall nominated to U.S. Supreme Court
1967	Muhammed Ali convicted of draft evasion
1968	Assassination of Martin Luther King
1968	Poor People's March
1968	Shirley Chisholm elected to Congress
1968	Black Panther, Eldridge Cleaver, runs for President
1970	Congressional Black Caucus formed
1971	Reverend Leon Sullivan elected to Board of Directors of General Motors
1971	Attica Prison riot, New York
1972	Shirley Chisholm is candidate for President
1973	Paul Robeson, singer, honored
1977	Alex Haley receives Pulitzer Prize for Roots
1978	Supreme Court decision, Regents of University of California v. Allan Bakke
1979	Supreme Court decision, U.S. Steel v. Brian Weber
1982	Renewal of 1965 Voting Rights Act
1984	Jesse Jackson is candidate for President
1986	Martin Luther King Jr.'s birthday first observed as Federal holiday
1988	Jesse Jackson is candidate for President.
1989	Supreme Court Decision, City of Richmond v. J.A. Cosen Co.
1989	Douglas Wilder elected Governor of Virginia
1990	Nelson Mandela released from prison in South Africa
1991	Appointment of Clarence Thomas to U.S. Supreme Court
1992	Trial of Rodney King and riots in Los Angeles, CA (and elsewhere)

©CTIR
University of Denver

A SHORT REPORT ON AFRICAN-AMERICAN HISTORY

1. Describe the "event." What happened? Who was involved? Why did it occur? What were some of the social, economic, and political forces or conditions which helped to bring about the event?

2. What were the reactions to the "event? By whites? By African-Americans? What form, if any, did their reactions take?

3. How did the event influence African-American advancement toward equality? Positively of negatively? Give reasons.

©CTIR
University of Denver

AFRICAN-AMERICAN ACHIEVEMENT OF HUMAN RIGHTS - SOCIAL, ECONOMIC, AND POLITICAL INDICTORS

Overview: There are many ways in which statistics can be used to examine the issues of African-Americans' progress toward equality, e.g., class discussions, debates, essay assignments, and research projects. This activity suggests some approaches that can be taken in studying and understanding this issue through statistics.

Objectives:

To assess the condition of African-Americans using a variety of statistics including social, economic, and political indicators
To interpret data presented in different formats, e.g., tables, graphs
To draw conclusions from statistics
To understand that conclusions drawn from statistics depend on the frame of reference used
To offer hypotheses or explanations for racial inequality in the United States

Grade Level: 7-12

Time: Three to five days

Materials: Handout #17, "Data on African-Americans," pages 67-74
Optional: Bureau of Census, *Statistical Abstracts of the United States (yearly)*

Procedures:

1. Explain to the class that they will be examining statistics which relate to the question: "Are African-Americans advancing toward equality and the full achievement of human rights?" Point out that there are enormous differences of opinion in the United States regarding the degree of success they have achieved. Some argue that there has been substantial improvement, while others contend that such is not the case. Each side points to statistics to support its conclusion. Note: You might want to have your students generate comparable data for other groups, such as Hispanics. They could use the Statistical Abstracts for this purpose.

2. Inform students that the indicators selected for this activity relate to the following Articles found in the Universal Declaration of Human Rights. They are:

Education	Article 26
Health	Article 25
Legal Justice	Article 2, 5, 9, 11
Employment	Article 23
Political Participation	Article 21

The Universal Declaration is a statement of principles regarding how a government should treat its people. It does not deal with how to measure equality or justice or fairness. Students can use the social, economic, and political indicators provided to try to determine if these human rights have been or are in the process of being achieved.

3. Point out that two basic questions which must be addressed are:

- How do we determine progress?
- How do we define equality?

Ask students to brainstorm what these two words mean to them in the context of the African-American experience. Make two columns on the chalkboard and record what students suggest. Try to move them beyond statements such as "things are getting better" to specific indicators, e.g., health, education, government and specific criteria, e.g., rates of improvement and proportional representation.

©CTIR
University of Denver

4. After a few minutes of discussion, distribute pages 1 and 2 of Handout #17. Use the data to give students practice analyzing statistics before you move to the rest of the activity. Ask the following questions:

- Which indicator shows substantial improvement in the condition of African-Americans? Little or no improvement? A deterioration in status?
- What are possible explanations for what you have found?

5. Some ways that students might look at these data to determine whether there has been progress toward equality are the following:

- Compare the gap between African-Americans and whites over time.
- Compare the rate of improvement for African-Americans and white over time.
- Compare African-Americans achievement at different points in history (without reference to whites).

6. In the subsequent discussion, have the class identify the problems they encountered while interpreting the data. Ask them to indicate which of the ways of determining progress toward equality they consider most valid and why.

7. After this, distribute the remaining pages of Handout #17 and assign specific tables or graphs to each student or group of students. Ask students to examine the statistics with the following three questions in mind:

- What evidence is provided in the statistics for African-American progress toward equality?
- What evidence is provided in the statistics for a lack of African-American progress toward equality?
- Which case is more convincing to you and why?

Note: The above also works well as a written homework assignment.

8. After students have completed their assignments based on the data provided, move into a discussion that examines the relationships among the indicators. This opens the door for students to offer explanations and hypotheses for what they have found. This should be complemented with readings available in your school and community libraries. Students might also compare their conclusions with those provided in their textbooks. Questions to explore include:

- Which, if any, do you consider the most important indicators of equality and human rights?
- How might changes in one indicator influence changes in others, e.g., education and health, education and income, or voting and education?
- Why are the substantial advances seen in education not also seen in income?
- Why do white, male, high school graduates earn more than African-American male, college graduates?
- Why do you think the earnings gap between black and white females is much smaller than the gap between black and white males?
- What are some of the possible explanations for the fact that African-Americans have been more successful entering some occupations than others?
- Which, if any, indicators provide the key(s) to opening the doors to African-American's full achievement of equality and human rights?
- Where would you put your energies if you were working to improve the conditions of African-Americans?
- Are there other indicators besides those presented here that should be considered?

©CTIR
University of Denver

- Based on your study of these indicators, what conclusions have you reached about the nature of race relations in the U.S.? Are conditions getting better or worse? Are they essentially the same? Are statistics useful when we talk about race relations? Are other sorts of indicators also needed?

9. At some point, explore with the students how they feel about this assignment. The following questions might be the most important ones in the entire activity:

- Is this just another academic exercise?
- Do the data surprise you?
- Are the data reinforcing your stereotypes?
- Do you see the problems as ones that need to be addressed, i.e., do you see them as <u>your</u> problems?
- How does what you have learned make you feel?
- Does it make you <u>want</u> to do something? If yes, what?

10. If some students want to do something about the problems, you might move to the activity, "Linking Learning with Action."

Follow-Up:

1. Have students invite persons involved in civil rights work to class to discuss these same questions. Also, students might interview members of the community to obtain alternative perspectives and interpretations of conditions of African-Americans.

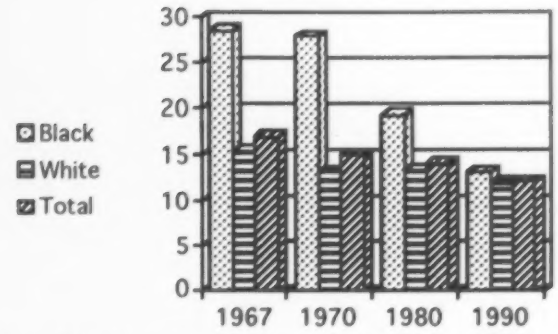
2. Point out to students that many different strategies have been adopted over the years to address the equality issues inherent in the statistics. Ask them which, if any, of the following strategies they think are likely to improve conditions for black Americans? Using the dual criteria of <u>fairness</u> and <u>effectiveness</u>, would you support any of the strategies below and/or are there other proposals you would like to offer?

- Educational programs to change attitudes of white employers and educators.
- Incentive programs, e.g., tax breaks to encourage employers to hire or promote more African-Americans.
- Elimination of seniority systems that favor those who have been employed longer.
- Affirmative action programs that give hiring and promotion advantages to those groups of people who have been discriminated against in the past.
- Quota systems that require that a certain percentage of African-American owned companies be used on all work contracts using government funding.
- Voting registration programs to increase black participation in elections.
- Special scholarships and other educational programs designed to attract African-Americans to certain careers.
- Continued expansion and improvement of educational opportunities but without specific programs providing special advantages to certain groups.
- Other proposals (specify).

©CTIR
University of Denver

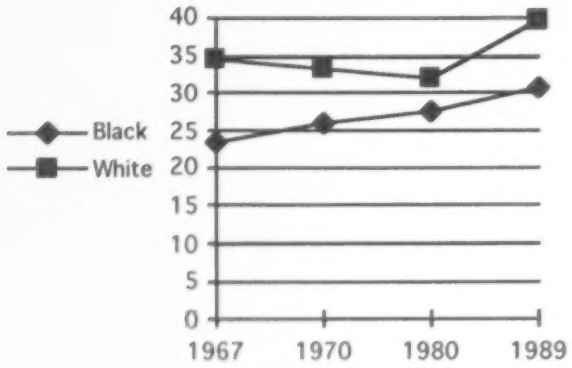
STATE OF BLACK AMERICA: EDUCATION

HIGH SCHOOL DROPOUTS
(16-24 Years)

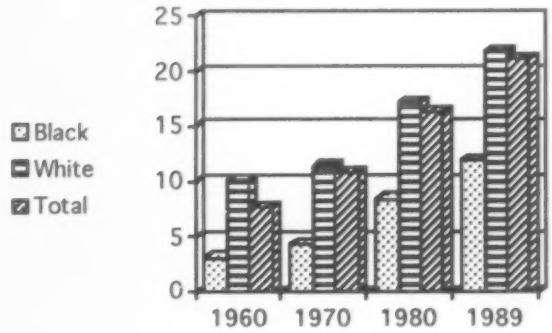


Source: National Center for Education Statistics, Digest of Education Statistics, 1991, Washington, D.C.: Government Printing Office 1991. (This source applies to the chart above and the one below.)

HIGH SCHOOL GRADUATES ENROLLED IN HIGHER EDUCATION



COMPLETED FOUR YEARS COLLEGE OR MORE
(25 Years and older)



Source: U.S. Department of Commerce, Bureau of the Census, Statistical Abstract of the United States (selected years).

©CTIR
University of Denver

STUDENT COMPUTER USE
(percentage)

	1984			1989		
	Total	Black	White	Total	Black	White
At School	27.3	16.8	30	42.7	32.5	45.7
At Home	11.5	4.9	13.7	18.8	7.3	22.6
At Home for School Work	4.6	2.3	5.4	8.9	3.4	10.7

Sources: Statistical Abstracts of the United States, 1991 and Digest of Education Statistics, 1991

MEDIAN INCOME FULL-TIME, YEAR ROUND WORKERS, OVER 25 YEARS

	1975		1982		1990	
	High School Graduate	4 yr. College	High School Graduate	4 yr. College	High School 4 yr.	4 yr. College
Male Black	10,350	13,800	16,500	18,800	20,271	30,532
Female Black	7,250	10,100	12,100	16,200	16,531	26,881
Male White	12,500	17,350	21,800	28,700	26,526	38,263
Female White	7,150	10,600	13,500	17,600	17,552	26,822

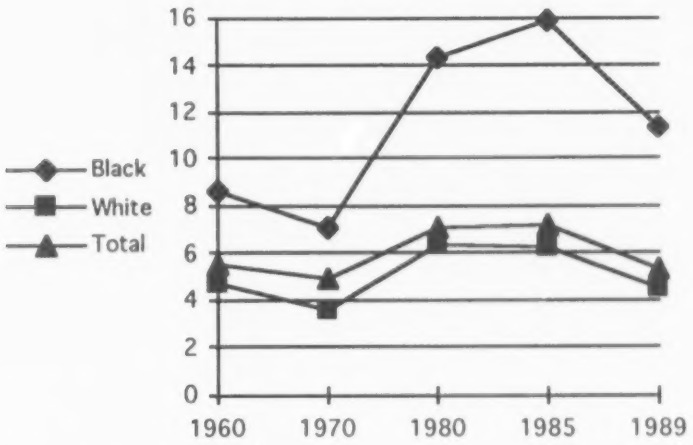
Source: U.S. Department of Commerce, Bureau of the Census. Current Population Reports (selected years)

©CTIR
University of Denver

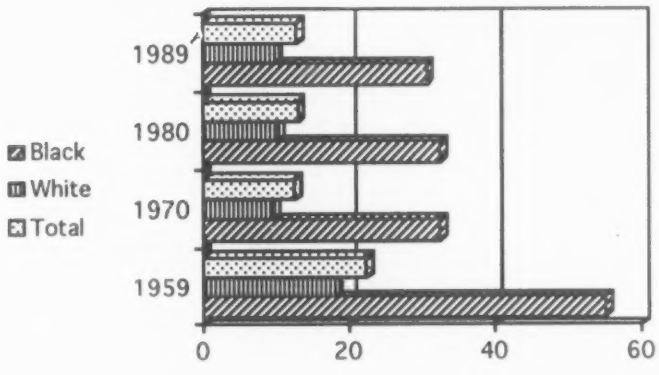
STATE OF BLACK AMERICA: INCOME AND EMPLOYMENT

	YEAR	RACE		TOTAL
		WHITE	BLACK	
MEDIAN HOUSEHOLD INCOME (Current Dollars)	1967	7,449	4,325	7,143
	1970	9,097	5,537	8,734
	1980	18,684	10,764	17,710
	1985	24,908	14,819	23,618
	1989	30,406	18,083	28,906

UNEMPLOYMENT RATES



PERSONS IN POVERTY (% Living Below Poverty Level)



Source: U.S. Department of Commerce, Bureau of the Census, Statistical Abstract of the United States (selected years).

©CTIR
University of Denver

STATE OF BLACK AMERICA: OCCUPATION

BLACK REPRESENTATION
(Percentage)

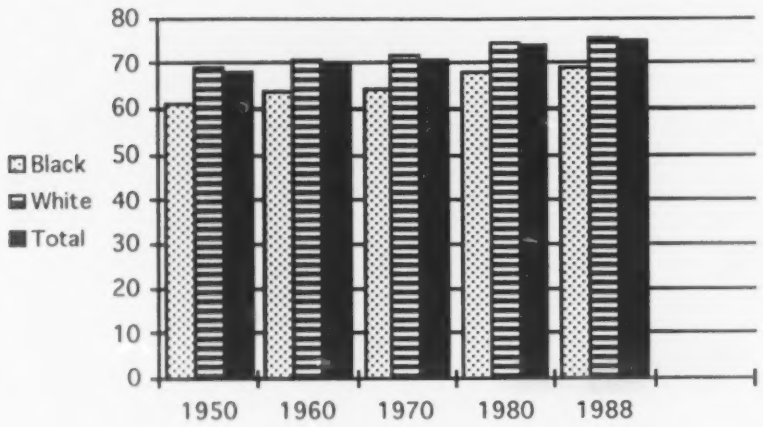
		1970	1980	1989
Total Civilian Labor Force		9.8	10.1	10.2
Occupations				
Professional and Managers	Engineers	1.1	2.6	3.6
	Physicians	2.0	3.1	3.3
	Lawyers/Judges	1.2	3.0	3.2
	Teachers (Elementary/Secondary)	8.5	9.8	9.5
	Teachers (College/University	3.5	4.9	4.3
	Registered Nurses	7.3	7.5	7.2
	Social Workers	15.7	19.2	17.6
Technical and Administrative Support	Secretaries	3.4	5.8	7.3
	Typists	9.4	16.0	14.8
	Licensed Practical Nurses	21.9	18.1	19.0
	Computer Programmers	NA	5.7	5.5
	Data Entry Keyers	NA	16.6	20.2
Services and Sales	Private Household Servants and Cleaners	53.2	40.5	36.5
	Firefighting/Prevention	2.3	6.2	11.7
	Police/Detectives	6.0	10.6	15.1
	Nursing Aids, Orderlies	24.9	27.4	31.4
	Sales Workers	4.0	6.9	9.2
Skilled Crafts	Brick and Stonemasons	15.2	14.9	16.3
	Carpenters	5.2	5.1	5.4
	Electricians	3.0	5.0	4.3
	Plumbers	4.6	6.8	7.9
Agriculture	Farm Workers	24.2	10.6	8.2

Source: Bureau of the Census, Statistical Abstract of the United States (selected years)

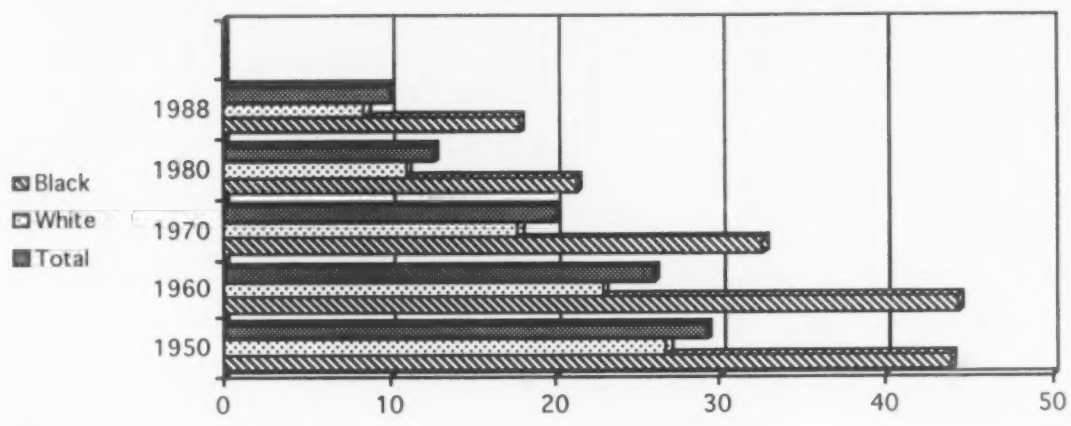
©CTIR
University of Denver

STATE OF BLACK AMERICA: HEALTH

LIFE EXPECTANCY
(Combined Male/Female)



INFANT MORTALITY RATES



Per 1000 Births
(Before One Year)

Source: U.S. Department of the Commerce, Bureau of the Census, Statistical Abstract of the United States (selected years).

©CTIR
Univeristy of Denver

Death Rates
Per 100,000 Populations in Specified Groups

		1960	1970	1980	1988
Heart Disease	White	281.0	249.1	197.6	161.5
	Black	335.0	307.6	255.7	226.6
	Total	286.2	253.6	202.0	166.3
Diabetes	White	12.8	12.9	9.1	9.0
	Black	22.0	26.5	20.3	21.2
	Total	16.7	14.1	10.1	10.1
Suicides	White	11.1	12.4	12.1	12.2
	Black	4.7	6.1	6.4	6.8
	Total	10.6	11.8	11.4	11.7
Homicide*	White	2.5	4.7	6.9	5.3
	Black	21.9	46.1	40.6	34.1
	Total	NA	9.1	10.8	9.0

*Includes legal executions

MATERNAL DEATHS
Per 100,000 Births in Specified Groups

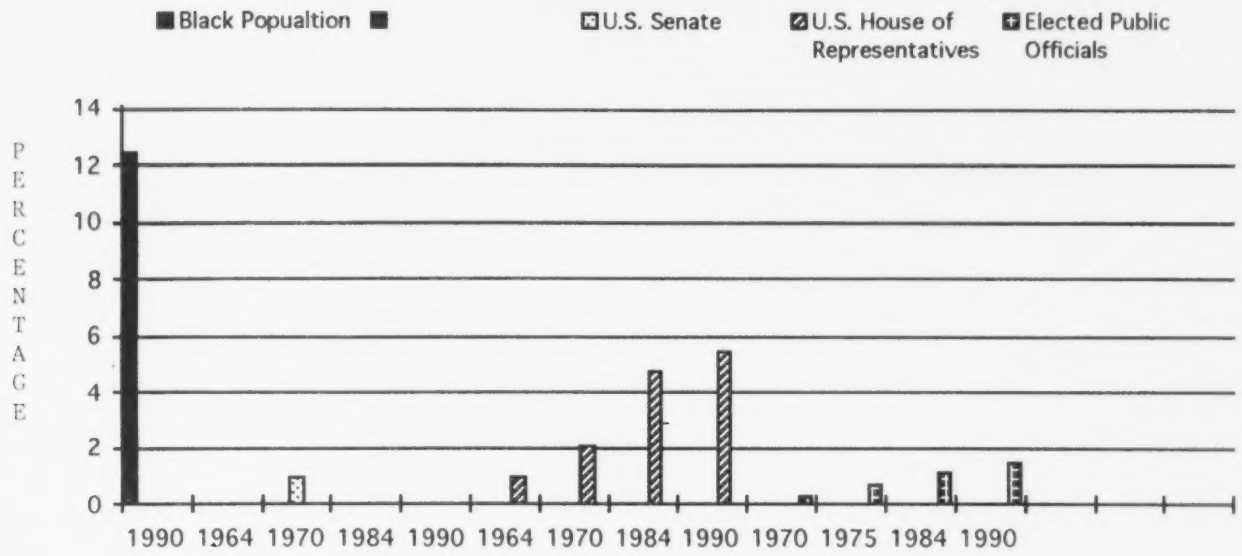
	1950	1960	1970	1980	1988
White	61.6	26.0	14.4	6.7	5.9
Blacks	223.0	103.6	59.8	21.5	19.5
Total	83.3	37.1	21.5	9.2	8.4

Source: U.S. Department of the Commerce, Bureau of the Census, Statistical Abstract of the United States (selected years).

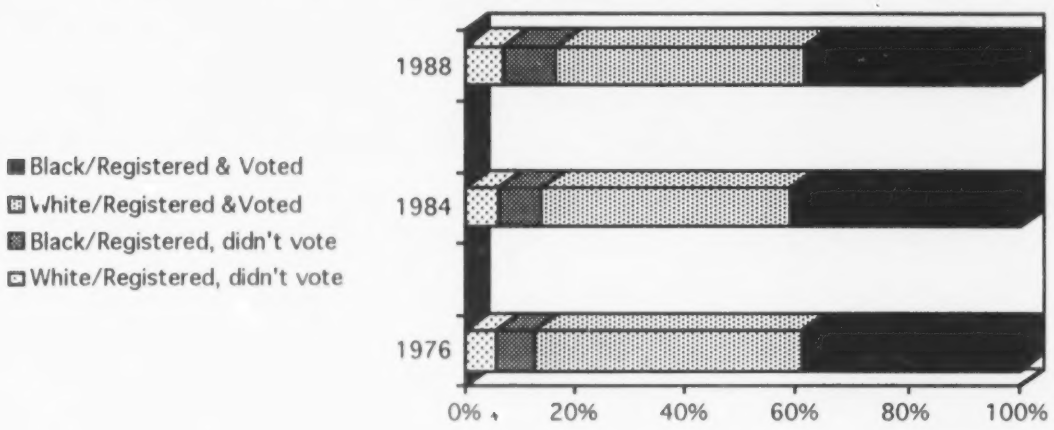
©CTIR
University of Denver

STATE OF BLACK AMERICA: POLITICS AND PUNISHMENT

Black Elected Officials



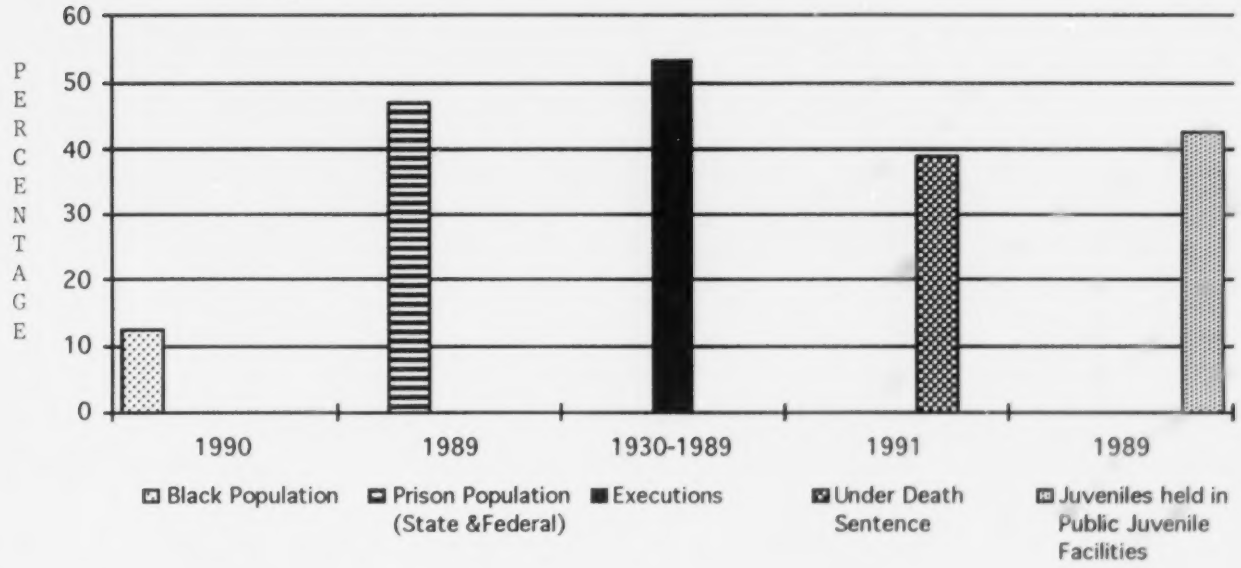
REGISTRATION AND VOTING PATTERNS



Sources: U.S. Department of Commerce, Bureau of the Census, Statistical Abstract of the United States (selected years); Joint Center for Political and Economic Studies, Black Elected Officials: A National Roster, 1990. Washington, D.C. 1991.

©CTIR
University of Denver

PUNISHMENT



Source: U.S. Department of Justice, Sourcebook of Criminal Justice Statistics 1990, Washington, D.C.: Government Printing Office.

Note: The Bureau of the Census acknowledges that Black (and Hispanic) populations were undercounted in the 1980 and 1990 Census Survey. Blacks might make up as much as 14 percent of the population rather than the 12 percent officially reported.

©CTIR
University of Denver

WOMEN AND WORK

Overview: In this activity students examine the issue of equality as it relates to women and work. It uses an example drawn from Kenya to challenge students to reflect on the concept of equality and to make comparisons with conditions in the United States.

Objectives:

To analyze the sexual division of labor in another culture
To compare the conditions of women at work in one society with those in another
To consider students' values regarding male and female roles
To understand some of the problems associated with comparing cross-cultures

Grade Level: 7-12

Time: Two to four class periods

Materials: Handout #18, "Employment Equality," page 77
Handout #19, "Division of Labor: A Kenyan Example," pages 78-79

Procedures:

1. Distribute Handout #18. Ask students to read the relevant Articles from the Universal Declaration of Human Rights and the Convention of the Elimination of All Forms of Discrimination Against Women. Note: Some sections of the Articles have been omitted because they do not relate to this activity.

2. Point out that both documents have been adopted by the United Nations. The United States has ratified the Declaration, but not the Convention. In the near future, groups in the United States will try to secure U.S. ratification of the Convention.

3. Have students examine the Articles and identify those items which are issues of controversy and debate in the United States. Treat this as a brainstorming activity. The class should generate a list of areas of concern. Write this on the chalkboard. Some of the issues which might emerge are: unequal pay, employment discrimination (hiring and promotion), sexual harassment, pregnancy leaves, and lack of salary and benefits for household work.

4. After a few minutes of brainstorming, point out that there are issues of employment equality in many parts of the world. The Declaration and Convention were written on behalf of people throughout the world. Indicate that the class is going to examine this issue by comparing the work responsibilities and income received by men and women in an agricultural community in an African country. We find most of the world's population in the countries in Asia and Africa. We also find that women perform 60-80 percent of the agricultural work, own 1 percent of the land, property, and resources, and receive 10 percent of the earned agricultural income. Note: See Ruth Leger Sivard's Women: A World Survey. World Priorities, Washington, D.C.

5. Distribute Handout #19. Encourage students to keep the Articles in mind as they read this case.

6. After students have read Handout #19, lead a discussion focusing on the following questions: Note: Try to postpone student comparisons with their own country until they have examined the case itself.

- How would you describe the work situation of the women? Of the men?
- What explanations can you offer to account for the distribution of work and income in this example?
- Which, if any, principles laid down in the Articles appear to be violated in this case? Which, if any, are not?
- What are your reactions to this comparison?
- Do you think the situation described is unfair to either the males or females? How do you think the Kenyans might feel about the "fairness" of this situation?

©CTIR
University of Denver

- Assuming you are a Kenyan and want to change the situation so that it is closer to the ideals expressed in the Declaration and Convention, what might you do? Are there any clues provided in the description of this case?

- Is the question of "equal pay for equal work" relevant to the situation described in this case?

7. After discussing the case, turn to a comparison with your country. Include the following areas of similarity and difference: hours worked, range of responsibilities, control over family resources, distribution of income, types of work done, and home and workplace separation.

- What are some of the factors which make it difficult to make comparisons between these two societies?

- Do you think there is greater or less equality for women in your country (compared to the Kenyan example)?

Follow-up: Using the criteria provided above and others generated in class, expand this activity into a research project in which students examine employment and income patterns in the society at large.

Point out to students that the issue of "equal pay for equal work" has been broadened by some in the United States to "equal pay for comparable work." Have students explore this issue and the debate surrounding it in their own country.

©CTIR
University of Denver

EMPLOYMENT EQUALITY

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.

3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

4. Everyone has the right to form and to join trade unions for the protection of his interest.

Universal Declaration of Human Rights (Article 23)
United Nations, December 10, 1948

Article 11

1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:

(a) The right to work as an inalienable right of all human beings;

(b) The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment;

(c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training;

(d) The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work;

(e) The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave;

(f) The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

Convention of the Elimination of All Forms of Discrimination Against Women (Article 11)
United Nations, December 18, 1979

©CTIR
University of Denver

DIVISION OF LABOR: A KENYAN EXAMPLE

There is no such thing as a typical family in any society. The example below describes the division of work responsibilities and income between a husband and wife in a rural Kenyan setting. The patterns described, however, are similar to those found in many African and Asian countries.

A WEEK OF WORK

This rural Kenyan family lives on a farm on the outskirts of a village without electricity, telephone, or pipe-borne water. The village has a Pentecostal church, bar, mudwalled teahouse, medical dispensary, and three small shops. It is located on a dirt road which connects to a major highway leading to the capitol city of Nairobi, eighty miles away.

Farming has become an inadequate source of income; the soil has deteriorated due to erosion and their plot of land was too small to earn enough money to pay for the children's school costs, local taxes, clothing, and assorted household expenses. The husband, therefore, has moved to the city where he has obtained wage-paying employment in a factory.

The husband spends much of his factory income on his food, accommodation, entertainment, and travel expenses. He sends some money back to the family, which helps pay for school fees, clothing, and household expenses. He tries to return to his family in the village every weekend but this is time-consuming and costly. He makes it back as often as he can.

Meanwhile, back in the village, the wife continues to maintain and work the land. She has assumed more farming and marketing responsibilities than was the case before her husband moved to the city. She spends more time growing vegetables to sell in the local market to generate some household income. She devotes much less time to the cash crop production that had been her husband's source of farm income.

Her family and household maintenance responsibilities have substantially increased. Except for the occasional weekends when the husband returns, the job of raising eight children and providing for their daily needs falls almost exclusively on her.

WIFE'S WORK

Farm-related Responsibilities (throughout the week)

Ploughs and prepares soil with hoe and other small implements
Plants, weeds, and harvests small cash crop, e.g., beans, maize, and food crops for family
Pounds, grinds, sieves, or sorts crops for family use and sale
Carries cash crop and food not needed for family consumption to local market
Sells at market (perhaps one day a week)
Oversees older children who herd the few goats and cattle

Household/Family Responsibilities (throughout the week)

Gives birth to children (average of 8 per family)
Prepares meals for family and food for husband to take to city
Washes and clothes young children
Assists older children to prepare for school
Cares for youngest children during day (carrying baby on back), with assistance of older daughter
Keeps house and family compound clean
Oversees and disciplines children
Washes and mends clothes for children and husband
Deals with emergencies, e.g., illness, accidents
Collects firewood (1-2 mile walk every other day)
Fetches water (1-2 mile walk every other day)

©CTIR
University of Denver

Community Responsibilities (throughout the week)

Socializes with women while selling in the market and gathering wood
Volunteers labor to self-help project (1/2 day per week), e.g., collecting stones, making bricks for primary school or health clinic construction
Assists other women with chores at times of illness, accident
Meets with local women to plan formation of women's cooperative to obtain own income via weaving, baking bread, raising cash crop
Attends church with family

Average Working Day 15-16 hours

Income

Wages - none
Sales - "excess" family food sold in market

HUSBAND'S WORK

Farm-related Responsibilities (weekends only)

Fells trees, clears bush, and prepares soil on new plots of land (with use of rented tractor)
Harvests crops
Makes decisions on use of farm land, i.e., cash crops to be grown
Establishes priorities and guidelines for farming activities
Arranges for sale of cash crop, if outside local village

Urban Work Responsibilities (Monday-Friday)

Performs unskilled or semiskilled labor for manufacturing company (average 9 hours per day)

Household/Family Responsibilities (weekends only)

Returns to village home (on some weekends)
Socializes with children and wife
Repairs house, other buildings, fences, etc.
Contributes part of income for children's school expenses, house repair, clothes, and perhaps food

Community Responsibilities

Socializes with other males at local teahouse or bar
Attends church with family

Income

Wages - urban employment
Sales - "cash crop" sold by wife in market
goat or cattle sold at market

©CTIR
University of Denver

RIGHT TO CHILDREN

Overview: This activity uses China's family-planning policy as a stimulus to examine the role of government vis-a-vis the individual in the decision to have children.

Objectives:

To understand basic principles of the Chinese family-planning policy
To reflect on the proper role of government in family decisions regarding children
To develop an understanding of the concepts of relativism and universalism

Grade Level: 9-12

Time: Two to three class periods

Materials: Handout #20, "One Couple, One Child Policy In China: The Chinese Government's Position," pages 82 - 84

Procedures:

Note: This activity focuses on Article 16 of the Universal Declaration of Human Rights which deals with the right to "found a family." It raises issues related to the role of government and individual choice-making. Although the example used is China's "one-child policy," the issues raised might easily spill into controversies regarding abortion and choice which are ongoing in the United States. You need to carefully consider how you will deal with this if it arises and should be particularly sensitive to the personal values of your students and community.

1. Begin by briefly discussing the fact that many nations in the world are confronting the problem of providing adequate resources for rapidly growing populations. This is particularly severe in many African and Asian countries where food production and the provision of social services, e.g., education, health, have not kept pace with the rate of population growth.

2. Distribute Handout #20. Point out that China has embarked on a massive, national family-planning program which has been the recipient of both criticism and praise.

3. Have students read the statement about China's policy. Ask them not to proceed immediately to the questions following the "One Couple, One Child" statement. You need to be sure they understand the policy before they begin their evaluation.

4. Ask the following questions to insure there has been adequate comprehension:

- Why have Chinese families traditionally had more than one child?
- Why has China adopted this new policy?
- What are the major characteristics of the policy? What are some of the exceptions and why do they exist?
- What are some of the obstacles to the full implementation of the policy?

5. Move to a discussion of student reactions to the policy and to the larger issues that it raises. The following questions might be helpful as a guide for discussion:

- Are there aspects of China's policy particularly concern you?
- China claims that this is a voluntary policy. Do you think so?
- Is China's policy a violation of Article 16 of the Universal Declaration of Human Rights which states that everyone has a right to "found a family"?

©CTIR
University of Denver

- Should China, or any country, have national guidelines or laws regarding how large a family its citizens can have?

- Should every family, everywhere in the world, have the right to have as many children as it wants? Should there be any conditions or controls?

6. After students have aired their views, have them look over the question "Where Do You Stand?" which follows the statement about China's family planning policy in Handout #21. Have each student write a brief essay in which they provide reasons for the position they have taken regarding China's policy. Have them prepare these for discussion the next day.

7. Point out to students at some time during the discussion that these statements represent different types of positions. Position #1 advocates cultural relativism, i.e., cultural practices are rooted within the particular culture and should not be criticized by outsiders. Positions #2 and #3 advocate moral universalism, i.e., certain moral practices apply to everyone, everywhere, at all times. Position #4 combines the concerns of the other two.

8. Have individual students read their essays and ask the rest of the class to determine which of the positions they most clearly favor. Record these on the chalkboard. This will help students apply what they have learned.

9. Strengthen the students' growing understanding of the concepts of relativism and universalism. Have them offer other examples which raise the same sort of relativism/universalism debate. For example, the activity entitled "Relativism and Universal Human Rights."

10. (Optional) Move from a discussion of China's policy to an examination of U.S. policy regarding the provision of foreign aid to countries and international agencies which either promote or permit abortion as a method of birth control and family planning. You might have them compare the policy of the Reagan and Bush administration with that of the present administration. The United States government says that it is committed to helping other countries reduce their rate of population growth and assist in family planning programs. Have them consider the following two questions:

- Should the U.S. government have a policy regarding which types of family planning programs they will assist with foreign aid?

- Should they provide or eliminate aid to nations and international agencies which promote or permit abortion as a means of birth control?

©CTIR
University of Denver

ONE COUPLE, ONE CHILD POLICY IN CHINA: THE CHINESE GOVERNMENT'S POSITION

China's family planning program, like her current economic reforms, has attracted worldwide attention. Though a number of United Nations and other population experts have praised its noteworthy achievements and cited it as a model for other Third World countries, there is still confusion about China's policies and methods. Perhaps out of ignorance, some have called it "the most cruel and compulsory" in the world. In 1984, the U.S. Congress specifically criticized it in terms that made it sound quite horrendous.

But have these criticisms anything to do with the realities of population planning in China, or are they based on misconceptions? In the interests of better understanding, let us lay out the facts once more.

When the People's Republic was founded in 1949, the population was 541.67 million. In the old China, the birth rate was high but so was the death rate, so that it took 150 years to increase from 200 million to 400 million. In the 1950s, a growing economy and much wider access to medical care caused a rapid rise in the rate of population growth. Beginning in the 1950s, a baby boom more than doubled the population to 1.114 billion by 1990, or 22 percent of the world's population. And of that total, 500 million were 22 or younger and 62.7 percent under 30. Such a large proportion of the population in the childbearing age would mean a whole new spiral of growth unless serious attention was given to family planning.

Calculations show that if the Chinese Government permitted every married woman of reproductive age to have a second child, the population would jump to 1.3 billion by 1990 and 1.8 billion by 2050. The national goal is 1.2 billion by 2000.

Unchecked population growth puts an enormous strain on resources and hampers economic development. A rational birth control policy can control the numbers and raise the quality of the population (through health care, education, etc.) and in turn spur the modernization drive. Without such a policy, people and their descendants would be condemned to a bleak future.

THE POLICY

The Chinese government's promotion of the "one couple, one child" concept is a special measure to cope with a particular situation. The baby boom generation is now having children of its own.

To deal with the situation, the Chinese government has energetically promoted and extensively carried out family planning which requires "only one child per couple, strict limitation of second births and resolute prevention of third births."

China's family planning program is a voluntary one. The government advocates a single-child policy, and makes great efforts to publicize it and educate people about the consequences of population growth. Rewards and penalties are also used to encourage compliance.

For example, bonuses are given to couples who pledge to have only one child (they may also be publicly honored by their workplaces or residential units). The mother is granted a longer maternity leave with full pay. Priority is given to single children for certain kinds of nursery and school placement, medical care and employment. In assigning housing to city workers, or in allocating housing, land or contracted farmland to rural residents, one-child families get preferential treatment. The exact kind varies from place to place.

Sources: People's Republic of China, State Statistical Bureau, China Statistical Yearbook, 1991, Beijing, 1991; Peng Zhiliagn, "The Truth about China's Population Policy: Necessary, Voluntary--and Effective," China Reconstructs Vol. XXXV:5 (May 1986), pp. 1-13; Zhang Lianghua, "One Couple, One Child Takes Root in Population," China Daily (October 17, 1985); "Family Planning," China Facts and Figures, Beijing, China: Foreign Languages Press, 1984.

©CTIR
University of Denver

To compensate for the extra burden imposed on society, urban residents, cadres, and employees of state enterprises may be fined for having an additional child or children. In rural areas, there may be fines or compensation in other forms. In both urban and rural areas, couples who exceed the quota are denied certain benefits granted to those who follow the planned birth policy.

POLICY EXCEPTION

More relaxed policies have been introduced recently. The single-child requirement applies to the present childbearing generation, not necessarily further into the future. It is also flexible and can be adjusted.

For example, in marriages where only one partner has previously been married and already has a child, or in marriages where the first child has a nonhereditary disability and cannot grow up to be a normal worker, a second birth is permitted. In marriages where the couple has been unable to have a child for many years and have adopted a child before the wife becomes pregnant, the birth is permitted.

In rural areas, farmers with special economic difficulties can have a second child if they follow certain birth-spacing conditions.

THE POLICY IN OPERATION

In Beijing, every married woman reports the planned time of her first birth to both her workplace and her neighborhood committee.

"We keep a record of about 500 women of child-bearing age in this area," said Zheng Xuan, who is in charge of family planning in the Guangcai neighborhood of Beijing's western district.

The neighborhood committee helps arrange the first delivery at the nearest hospital and offers health checks for both mother and baby.

"We now the number of births each woman has had and the contraceptive method she is using," Zheng said. "We have the full cooperation of the residents. They are well-informed about the significance of family planning."

Some areas have selected skilled family planning personnel with rich clinical experience to form family planning technical teams and specialized birth control surgical teams to go to factories and villages and, in coordination with the local medical workers, propagate knowledge of birth control, give technical guidance, train birth control technical personnel, guide and help married couples of reproductive age to fulfill birth control measures, and promote surgical sterilizations.

OBSTACLES TO OVERCOME

But there are still many difficulties in carrying out family planning. First, there is ideological resistance. The Chinese people have long considered childbearing and the carrying on of the ancestral line as a major aim of the family. In feudal times, people always took a big family as a sign of prosperity of the family line and had strong traditional concepts of "Men are honourable and women lowly" and "Men are superior to women."

Some people in a few places still adhere to the idea that if they have no sons they will have no progeny. Hence they try to find ways to kill their firstborn infant girls in order to have another chance at a son. There are cases where women who have given birth to daughters are persecuted and beaten by their husbands and parents-in-laws. Press reports of these very rare criminal acts have attracted serious attention and righteous indignation from the government, personages of various circles and the general population. These people have been criticized, disciplined or punished according to law. In order to change the traditional concept of regarding men as superior to women, some places have granted extra benefits to "only daughters." For example, in school enrollment or in employment, women should be given priority whenever the job suits them.

©CTIR
University of Denver

In the countryside, another resistance to carrying out family planning comes from the practical problem of "begetting a son to provide for one's old age." A traditional virtue for Chinese people is supporting their parents. The custom in rural areas is for daughters generally to join their husbands' families after marriage. Thus the duty of supporting parents naturally falls to sons. At present, although many rural communities have set up homes to care for elderly people without relatives and some communities have even instituted a system of retirement pensions, these arrangements are still not universal. This is why the great majority of the peasants at present wish to have sons.

A production responsibility system implemented in the countryside in recent years has highly aroused the peasants' enthusiasm, thereby achieving great results in developing production and improving living conditions. But manual labour still occupies an important position in rural production. According to the production responsibility system, every peasant household contracts as a production unit to farm a certain amount of land and engage in sideline production, and peasants, therefore, naturally link "getting rich" with "getting more labour power." This adds to difficulties in carrying out family planning.

Consequently, the percentage of families having more than one child is still quite high in China. According to statistics, of the babies born in both urban and rural areas in 1990, first-borns made up 49.5 percent, second births 31.2 percent, and third and further births 19.3 percent. In some rural areas, the third and further births accounted for as much as 40 percent.

Reports have circulated abroad about "coerced abortions" in connection with China's family planning policies. As has been said, it is not part of official policy to encourage widespread use of abortion at all, much less forced abortions. But to set up and operate a family planning network among a billion people with widely differing circumstances is no easy task. In a few places, the work was carried out in an oversimplified or arbitrary way by overzealous people. Once known, such abuses have been stopped by government intervention and by an aroused public opinion.

Though abortions are available to women who want them, the government favors as few of these operations as possible, and does not advocate this as a primary method of birth control. Contraceptives of various kinds and birth control counseling are available to married couples free of charge.

As China is a vast, populous and complex country, the results of the national family planning work are still uneven; some places have done the work well, some have not, and various problems have arisen. Nevertheless, the general tendency is that more and more people understand and carry out family planning as stipulated by the state.

- - - -

POVERTY AND HUMAN RIGHTS

Overview: This activity helps students to both understand the conditions under which many of the world's poor live and examine the interrelated themes of poverty and human rights.

Objectives:

To better understand the living conditions of many of the world's poor
To analyze the human rights dimensions of global poverty
To reflect on concepts of justice and fairness
To examine the students' own values as they relate to questions of quality of life

Grade Level: 7-12

Time: One to two class periods

Materials: Handout #21, "Living on Less Than $400 Per Year," pages 87-88
Handout #3 or #4, "Universal Declaration of Human Rights," pages 8 or 12

Procedures:

1. Have students close their eyes and mentally picture their own homes. Guide them through their homes by asking the following questions. Be sure to pause briefly between questions to give students a chance to create their own mental pictures. They should not respond verbally.

> **You are standing in the living room. What do you see? Sofa, chairs, TV, stereo? Walk into the kitchen. What does it look like? What appliances are there? Wander into the bedroom. How many share your room? Where are your clothes? How many shirts, pants, dresses, etc., are there? Think about what you do for recreation. What sports equipment, games, music do you have around you? Wait! You've just been called for dinner. What do you think you will have? What are you going to do after the meal? Will you read, watch TV, listen to music, do homework, go out?**

2. Have students open their eyes. Point out that their experiences are ones not shared by much of the world. Many people on our planet experience a quality of life quite different from their own. Explain to students that you would like them to try to understand how many of these people live.

3. Distribute Handout #21, "Living on Less Than $400 Per Year." Have students read the handout, preferably aloud.

4. Pose some of the following questions to students:

Focus on Personal Reactions:

- Put yourself in the place of those described in the reading and imagine this as your new home and neighborhood. How do you think you would feel? What might your reaction be if you read a comparable description of a middle-class home in your country? Envy? Anger? Frustration? Sadness? Disbelief? Indifference?
- How do you think living in such a setting would affect your health and life expectancy? Sense of personal dignity and worth? Feeling of control over your life? Future opportunities?
- Which of those things presently found in your home would be hard or easy to be without?

Focus on Human Rights:

- Does this description (Handout #21) raise issues regarding human rights? (See Handout #3 or #4, "Universal Declaration of Human Rights.")

©CTIR
University of Denver

- Which rights might be most important to the family described?
- How do you react to the following statement by Julius K. Nyerere, former President of Tanzania?

> **What freedom has our subsistence farmer? He scratches a bare living from the soil, providing the rains do not fail; his children work at his side without schooling, medical care, or even good feeding. Certainly he has freedom to vote and speak as he wishes. But . . . only as his poverty is reduced will his existing political freedom become properly meaningful. . .**

(Source: Africa Contemporary Record 2, 1969-70)

- Can an argument be made for saying that only when one has political rights will s/he acquire economic rights? What about the reverse argument?

Focus on Fairness and Responsibility:

- Where in the world would you expect to find a lot of people living under these sorts of living conditions?
- Is it fair that more than one-third of the world lives in the manner similar to that described in Handout #21?
- Is there any relationship between the West's relative wealth and the poverty found in so much of the rest of the world?
- Do you feel any responsibility toward the people who live in the manner described in Handout #21? (See Activity "Linking Learning with Action," page 152.

Focus on Local Community:

- Are there people in your country who live this way? Are any in your community? See Activity "Linking Learning with Action," page 152.
- Who are your poor?
- How does the quality of your life compare to theirs?
- Is it fair or just that they live in this manner?
- What is being done to help them?
- Is there anything you can do?

©CTIR
University of Denver

LIVING ON LESS THAN $400 PER YEAR

What if you hadn't grown up in this country? What if you lived the way much of the developing world lives? For them, poverty is not a statistic; it is a living experience of daily life.

Let's imagine for a moment that we are a U.S. family of four living in a small suburban house with a household income of approximately $35,000 a year. Now, lets transform ourselves into a family living in the developing world where our income is nearly that of the national average of $400 a year. What would our new home look like?

Gone is our small suburban house--it's much too expensive. Our family must move into the 10' x 12' tool shed in the backyard. The kitchen is separated from the rest of the house by a piece of cloth or wall made of scrap wood nailed together. In the main room, everyone eats, sleeps, and entertains. There is no privacy--no space one can call one's own. The exterior walls are made of scrap wood, corrugated metal, or mud with whitewash covering a thin coat of cement. The roof is corrugated metal, on hot days the house is like an oven, on rainy days the noise inside is deafening.

Gone is the neighborhood of houses in a row, sidewalks, streetlights, and tarred roads. If our family lives on the outskirts of Nairobi, Kenya or Cali, Colombia, or in Calcutta, India, our suburb has turned into a shantytown. Tens of thousands of people living on top of each other--without sanitation, electricity, or security. An open sewer flows through the cluster of huts and vermin, disease, and crime are our constant companions. If our home is in a rural area, there will be less crowding and less crime, but the other conditions would essentially be the same.

Gone too are the sofa, beds, lamps, television, VCR, and stereo. Our family is left with a few blankets, a kitchen table, a wooden chair or two, and sleeping mats to put on the dirt floor. The closets and dressers go, these are not needed since our family "wardrobe" consists of only one change of clothes for each family member, and maybe a special shirt or dress for religious holidays. The head of our household might have a pair of shoes, but there would be none for the wife or children.

When we move to the kitchen area we find a small charcoal cooking stove, a small table, and perhaps a cupboard and some boxes to store food. Gone are the toaster, blender, refrigerator, and all the other appliances. There is a box of matches, a small bag of flour, sugar, salt, pepper, and spices. The evening meal sits on the table: rice, a handful of onions, and perhaps a few fresh vegetables. No canned foods, no crackers or candy, and no meat.

The bathroom is transformed into an outhouse or a community latrine. The electrical wires are gone, as is the plumbing. Water must be fetched daily by the women and children from a stream or community faucet. It's unsafe for drinking and should be boiled but often there isn't enough money to buy the charcoal needed for such purposes.

Still, we are not finished. Government services must go. No fire protection, no postal services, and only limited medical care. There are no hospitals or doctors nearby. There is a clinic but the nurse visits only once a week. Most children begin school, but some drop out after a few years and only three out of ten ever enroll in high school. Those who remain long enough to learn how to read find few books and magazines in their world. Newspapers are available in urban areas but these cost money. Most shantytown inhabitants get their news from the transistor radios which blare throughout the day. In the countryside, it is harder still to keep track of what's happening in the nation and the world.

Adapted and updated from Robert L. Heilbroner, The Great Ascent, NY: Harper & Row, 1963, pp 33-37.

©CTIR
University of Denver

Finally, we turn to money. In the shantytown, everyone hustles for money. Maybe the head of our family has a job, maybe the wife does some sewing, and maybe the children earn some spare cash scavenging or "guarding" parked cars in the city. In the country, the opportunities are even more limited. Perhaps our father is a peasant farmer raising $200 to $500 worth of crops a year. If he is a tenant farmer, as many are, at least a third of this goes to the landlord and another 10 percent to a local moneylender.

There is enough to eat--most of the time. However, our family members do not receive the minimum amounts of calories and protein needed to stay healthy, alert, and active. Our children can expect to live less than sixty years, less than fifty years if born in Ethiopia, Afghanistan, or Malawi. Their human machines, inadequately and improperly fueled, grind slowly and inevitably to a premature halt.

Now our family has been transformed. We live like nearly one-third of the world. But, the picture we have drawn is just that--a picture. Absent are the buzzing of flies and the smells of poverty and disease. Absent are a mother's anguish at losing still another child at birth, the broken dreams of youth, and the frustrations and sadness of parents unable to adequately provide for their children. Nevertheless, perhaps this picture is more meaningful to you than the tables and graphs often used to record and measure poverty and development. This is what life is like for many in the world who live on less than $400 per year.

©CTIR
University of Denver

DINNER WITH THE WORLD

Overview: This activity has students examine the problem of world hunger both through a simulation exercise and an analysis of statistical data completed on selected countries. With a few adjustments, each half of this activity can be done separately.

Objectives:

To become aware of the inequality of food resource distribution in the world
To generate hypotheses for causes of hunger utilizing the data provided
To identify relationships between the existence of hunger and other factors within a particular country
To understand more fully the nature of hunger and its effect on people's lives

Grade Level: 7-12

Time: One and Three periods

Materials: Posterboard and magic markers
Handout #22, "Country Data Sheets," pages 93-96
Food (see Procedures)
Name tags and pins

Procedures:

Preparing the Room:

1. Divide the room into four sections to reflect the distribution of the world's population presented on the table below (adapted from the World Bank's World Development Report, 1992). You will note that the groupings are based on income rather than geographic region. This more accurately reflects patterns of global development and the distribution of global hunger.

Distribution of Classroom Seats for 30 Students

Country Groups (by level of income)	Percent of World Population	# of Students
Low-income Economies	57	18
Lower-middle Income Economies	12	4
Upper-middle Income Economies	9	3
High Income Economics	15	5
Former USSR, high income oil countries, and those with less than one million population	7	not included in activity

2. Make posters for each group using the data on Handout #22. Place these near each group's section. Each poster should include the following information:

Group: Descriptive title, e.g., "Low Income Economies"
(Population total and percent of world population)
Infant mortality rate (1990)
Calorie consumption

©CTIR
Univeristy of Denver

Individual Countries: Population total
Infant mortality rate (1990)
Calorie consumption

Write the names of other countries on the poster even though individual nation data are not presented. See summary sheet of Handout #24 for additional names. Try to have as many regions as possible represented on each poster. It is important that students learn that hunger exists throughout the world. If available, hang photographs of people from the countries at each section.

3. Make enough nation tags for all the students in class. On each, write both a group identification and the name of a country, e.g., "Low Income Economies: Haiti." Write the name of a different country on each tag. Be sure the names on the tags match those on the poster.

4. Preparing the Food:

Following are two sample distributions of food. It is recommended that a regular meal be served in the cafeteria.

MENU FOR CAFETERIA-BASED ACTIVITY

Food	GROUP (Amounts given below are per person)			
	Low Income	Lower Middle Income	Upper Middle Income	High Income
Rice	1/4 cup (cooked)	1/2 cup (cooked)	1 cup (cooked)	
Baked Beans		1 tablespoon	1/4 cup (cooked)	1 cup (cooked)
Bread		1/2 slice	1 slice	2 slices
Potatoes				2 cups (mashed)
Meat			1/3 hamburger	11/2 hamburgers (w/ketchup)
Vegetables				2 cups cooked peas
Dessert				1 large slice of cake
Water	1/2 cup.	1 cup	1 1/2 cups	2 cups
Other Drinks				1 soft drink

©CTIR
University of Denver

MENU FOR CLASSROOM-BASED ACTIVITY

Food*	GROUP (Amounts given below are per person)			
	Low Income	Lower Middle Income	Upper Middle Income	High Income
Bread	1 slice	2 slices	3 slices	6 slices
Peanut Butter		1 tablespoon	2 tablespoons	1/2 cup
Jelly			1 tablespoon	1/2 cup
Water	1/2 cup	1 cup	1 1/2 cups	2 cups
Candy Bar				1 bar
Soft Drinks				1 soft drink

*You can substitute apples, nuts, raisins, graham crackers, popcorn, rice, or M&Ms.

Note: For either menu: (a) discolor water for the "Low and Lower-Middle" groups with food coloring so that it appears dirty; (b) serve food on large serving dishes so the each group has to decide how to divide it; (c) provide Upper Middle and High Income groups with utensils and napkins; and (d) provide all groups with drinking cups.

Conducting the Activity:

1. Prepare students the previous day for the upcoming activity. Do not say too much. Indicate that they will be participating in a simulation exercise about problems of food and hunger in the world.

2. As students enter the room, have them pull a name tag out of a bag, pin it on, and sit in their section of the room.

3. Welcome them to their global dinner. Distribute the food to the different groups and declare "Bon Appetit."

4. Sit back and see what happens. Watch for actions which will help you in the debriefing. Be certain that there is ample time for the all-important debriefing. Limit the dinner to fifteen to twenty minutes.

5. Begin the debriefing by focusing on the attitudes, behaviors, and feelings which emerged during the activity. Follow this with more analysis of the dynamics of food and hunger distribution (this will probably extend into a second day). Below are questions to guide your debriefing.

- How did you feel during the exercise, e.g., happy, angry, rejected, guilty?
- Did the different groups act differently, e.g., hoarding, sharing, begging, negotiating, stealing, fighting, uniting?
- How were you treated by the other groups?
- What did you do--or think about doing--in order to change the situation?

©CTIR
University of Denver

- How did members of your group deal with the food they received, e.g., task of distribution?
- What if you had been unable to see what the other groups were eating--might you have felt differently?
- What issues emerged for you personally as a result of this activity?
- How realistic was this activity? Diet? Distribution? Group dynamics?
- What questions about the world's food and hunger situation have been raised? Note: Use ones already generated to form the basis for subsequent discussions.
- Are simulations such as this a legitimate way of portraying real circumstances, or do they tend to play too much on emotions?

6. Pass out Handout #22, and ask students to look them over before the next class. Because statistical tables of this sort are often overwhelming, ask students to look at the specific relationships suggested under procedure 7.

7. In the subsequent analysis of issues related to hunger, have students:

- Identify countries on maps. Note which were colonies and which colonizers.
- Identify relationships between the existence of hunger (use infant mortality rates as an indicator) and other variables. Ask them to hypothesize relationships among the variables on country data sheets.
- Examine People's Republic of China's demographic profile in comparison to other countries. What effect does the PRC's inclusion in the "Low Income" group have on the aggregate statistics?

Note to Teacher:

This activity focuses on characteristics of hungry nations. When discussing the nature and roots of hunger, you need to supplement this activity with discussions of:

Nature of hunger: Starvation and death, as have been witnessed in Africa, are only the most dramatic, visible examples. For most of the world's hungry, we are talking about a way of life. The hunger cycle is characterized by vulnerability to disease, stunted mental and physical development, reduced energy and motivation, and low work productivity.

Roots of Hunger: (1) Uneven distribution of food resources--there is no global shortage of food; (2) poorly-conceived development strategies in some hunger nations; (3) inadequacy and inappropriateness of such food and development aid given. Note: The U.S. government is last among Western industrialized nations in the percent of GNP given as official development aid--although the United States gives the most aid (these figures do not include private U.S. aid); (4) absence of land and political reforms in some hunger nations which would provide landless peasants with greater control over their lives and greater motivation to increase productivity; (5) maintenance of international trade relations which keep many hunger nations economically dependent on the West (e.g., North-South debate); (6) disproportionate patterns of resource consumption by wealthier nations.

©CTIR
University of Denver

COUNTRY DATA

SUMMARY - ALL COUNTRIES[1] (BY INCOME LEVEL)

	Low Income Economies	Lower-Middle Income Economies	Upper-Middle Income Economies	High Income Economies
GNP Per Capita[2] (US $)	350	1530	3410	19,590
Annual Growth Rate (%)	2.9	1.5	2.8	2.4
Population 1990 (millions)	3058	629	458	816
Annual Growth Rate[3] (%)	2.0	2.2	1.7	0.6
Agricultural Production Annual Growth Rate[4] (%)	3.9	2.5	2.3	1.7
Life Expectancy 1965	50	48	58	71
1990	62	65	68	77
Infant Mortality Rate Per 1000 Births[5] 1965	124	103	84	24
1990	69	51	45	8
Pop. Per Physician 1984	5800	3000	940	470
Safe Water[6] (%) 1985-1987	47	—70—		n/a
Adult Female Literacy (%) 1990	48	68	81	95
Total	60	75	84	96
Index Food Production per capita[7]	114	—103—		99
Daily Requirement of Calories (%) 1984-1986	105	—122—		133

FOOTNOTES ON FOLLOWING PAGE

©CTIR
University of Denver

Footnotes:

1. High income oil exporters (Oman, Libya, Saudi Arabia, Kuwait, United Arab Emirates), former USSR, and countries under one million population are excluded from the statistics and the groups above.

2. GNP per capita average annual growth rate based on 1965-1990.

3. Population average annual growth rate based on 1980-1990.

4. Agricultural productivity growth rate based on 1980-1990.

5. Infant mortality rate (age under one year), 1990.

6. Percentage of population having access to safe water 1985-1987.

7. Average annual quantity of food produced per capita in 1985-1987 in relation to that produced in the indexed years (1979-1981 = 100).

Partial List:

LOW-INCOME ECONOMIES: Africa - 28 including Nigeria, Chad, Kenya, Ghana, Ethiopia, Tanzania, Sudan, Zaire, Sierra Leone, Uganda; Asia - 13 including India, Indonesia, China, Bangladesh, Pakistan, Vietnam, Myanmar, Sri Lanka; Latin America - Haiti, Honduras.

LOWER-MIDDLE INCOME ECONOMIES: Africa - 11 including Morocco, Senegal, Zimbabwe, Ivory Coast; Asia - 5 including Thailand, Philippines, Malaysia; Middle East - 6 including Syria, Turkey; Caribbean & Central/South America - 14 including Peru, Guatemala, Paraguay, Colombia, Cuba; Europe - 6 including Poland, Bulgaria.

UPPER-MIDDLE INCOME ECONOMIES: Africa - Algeria, South Africa; Asia - 9 including South Korea, Malaysia, Iran, Hong Kong, Singapore; Latin America - 4 including Brazil, Mexico, Venezuela; Europe - Portugal, Hungary Greece.

HIGH INCOME ECONOMIES: Europe -14 including United Kingdom, France, Germany, Spain, Scandinavia; North America - United States, Canada; Asia - Japan, Australia, New Zealand.

Sources: United Nations, Development Programme, Human Development Report 1990, NY: Oxford University Press, 1990; World Bank, World Development Report 1992, NY: Oxford University Press, 1992; United Nations Children's Fund (UNICEF), The State of World's Children 1990, NY: Oxford University Press, 1992.

©CTIR
University of Denver

CHARACTERISTICS OF SELECTED COUNTRIES

	Low Income Economies					Lower Middle Income Economies			
	Nigeria	Haiti	India	China	Indonesia	Peru	Turkey	Poland	Argentina
GNP Per Capita[2] (US $)	290	370	350	370	570	1160	1630	1690	2370
Annual Growth Rate (%) 1965-1990	0.1	0.2	1.9	5.8	4.5	-0.2	2.6	n/a	-0.3
Population 1983 (millions)	115	7	850	1134	178	22	56	38	32
Annual Growth Rate[3] (%) 1980-1990	3.2	1.9	2.1	1.4	1.8	2.3	2.4	0.7	1.3
Agricultural Production Annual Growth Rate[4] (%) 1980-1990	3.3	n/a	3.1	6.1	3.2	2.8	3.0	n/a	1.1
Life Expectancy 1965	41	47	45	57	44	50	53	68*	66
1990	52	54	59	70	62	63	67	71	71
Infant Mortality RatePer 1000 Births[5] 1965	162	158	150	90	128	130	169	42	58
1990	98	98	92	29	61	69	60	16	29
Population Per Physician 1984	6410	7140	2520	1010	9410	1040	1390	490	370
Safe Water[6] (%) 1985-1987	46	38	57	n/a	38	55	78	n/a	56
Adult Female Literacy (%) 1990	39	47	34	62	68	79	71	95*	95*
Total	51	53	48	73	77	85	81	0	95
Index Food Production per capita[7]	96	89	112	127	119	103	98	102	96
Daily Requirement of Calories (%) 1984-1986	90	84	100	111	111	n/a	122	126	136
Income Distribution (%) 1975-1986									
Held By: Top 20%	n/a	n/a	49	n/a	49	16	56	n/a	50
Bottom 40%			16		14	7	11		14

*Estimates

Footnotes are on page 96.

Sources: United Nations, Development Programme, Human Development Report 1990, NY: Oxford University Press, 1990; World Bank, World Development Report 1992, NY: Oxford University Press, 1992; United Nations Children's Fund (UNICEF), The State of the World's Children 1990, NY: Oxford University Press, 1991.

©CTIR
University of Denver

CHARACTERISTICS OF SELECTED COUNTRIES

	Upper Middle Income Economies				High Income Economics			
	Brazil	S. Korea	Mexico	Hungary	Australia	Italy	Japan	U.S.A.
GNP Per Capita[2] (US $)	2690	5400	2490	2780	17000	16830	25430	21790
Annual Growth Rate (%) 1965-1990	3.3	7.1	2.8	n/a	1.9	3.0	4.1	1.7
Population 1983 (millions)	150	43	86	11	17	58	124	250
Annual Growth Rate[3] (%) 1980-1990	2.2	1.1	2.0	-0.2	1.5	0.2	0.6	0.9
Agriculture production Annual Growth Rate[4] (%) 1980-1990	2.8	2.8	0.4	1.6	32	0.8	1.3	n/a
Life Expectancy 1965	57	56	60*	69*	72*	71	71	71
1990	66	71	70	71	77	77	79	76
Infant Mortality Rate[5] (Per 1000 births): 1965	104	62	82	39	19	36	18	25
1990	57	17	39	15	8	9	5	9
Population Per Physician 1984	1080	1160	n/a	310	440	230	660	470
Safe Water[6] (%) 1985-1987	78	79	77	99	99	99	98	100
Adult Female Literacy (%) 1990	80	95+	85	98	99	96	99	95+
Total	81	95+	87	98	99	97	99	95+
Index [7] Food Production per capita	111	100	93	106	97	98	98	85
Daily Requirement Of Calories (%) 1984-1986	111	122	135	135	125	139	122	138
Income Distribution (%) 1975-1986								
Held By: Top 20%	67	45	58	36	47	44	38	40
Bottom 40%	7	17	10	20	15	17	22	17

*Estimate
Footnotes are on page 96.

Sources: United Nations, Development Programme, Human Development Report 1990, NY: Oxford University Press, 1990; World Bank, World Development Report 1992, NY: Oxford University Press, 1992; United Nations Children's Fund (UNICEF), The State of the World's Children 1990, NY: Oxford University Press, 1991.

COMPARING THE QUALITY OF LIFE ACROSS CULTURES

Overview: Human rights mean political and civil rights to most people. This activity will broaden student conceptions of human rights by focusing on social and economic rights. They will generate and utilize indicators of "Quality of Life" in cross-national comparisons

Objectives:

To understand the concept of economic and social rights
To become aware of the status of social and economic rights in various nations
To generate indicators for determining quality of life in a country
To use indicators to analyze quality of life in various nations
To identify some problems related to cross-national measurement and comparison

Grade Level: 9-12

Time: Three to five class periods

Materials: Handout #3 or #4, "Universal Declaration of Human Rights," page 8 or 12
Handout #23, "Quality of Life Indicators Worksheet," page 100
Handout #24, "Data on Quality of Life," page 101
References such as: Kurian, George T, *The New Book of World Rankings*, NY: Facts on File, 1991; United Nations Children's Fund (UNICEF), *The State of the World's Children* (annual), NY: Oxford University Press; United Nations, Development Programme, *Human Development Report* (annual), NY: Oxford University Press; World Bank, *World Development Report* (annual), NY: Oxford University Press, and almanacs, encyclopedias.

Procedures:

Note: There are two principal ways in which this activity may be conducted. Students can identify their own indicators and gather the relevant data, or you can provide students with indicators and data. The activity uses the first option, but you should not have difficulty adapting it to use the data on "quality of life" which are provided.

The indicators of infant mortality, literacy, and life expectancy are those generally used to measure quality of life. Others are provided here in an effort to broaden the concept of quality of life. All those provided here are measurable. There are other indicators which are more difficult to quantify but nevertheless important.

1. Begin by writing "Quality of Life" on the chalkboard. Explain that the "Universal Declaration of Human Rights" (Articles 22-27) asserts that everyone is entitled to certain social and economic rights. Point out that these social and economic rights are often used to help define the concept of Quality of Life. Let them brainstorm what these rights and indicators are and write their responses on the chalkboard.

You might approach this by having students imagine that they and their families are contemplating a move to some country about which they know nothing. Ask them to identify questions they would want answers to before they decided to move. Push for basic questions such as:

- Is it a healthy place to live?
- Is it a safe place to raise children?
- Is there enough food for everyone?
- To what age can I expect to live?

Many of their questions and indicators might be fuzzy. Do not be concerned about clarity of definition at this point. Students will, no doubt, generate political indicators as well. While this activity, as written, focuses on social and economic ones, it can easily be expanded. In fact, an inclusive definition of Quality of Life should include civil and political dimensions.

©CTIR
University of Denver

2. Ask students to review the Universal Declaration (Handout #3 or #4) to see if it includes items which they neglected to mention. Add any new ones to the list on chalkboard.

3. Analyze the brainstormed list and try to reduce it to five or six indicators students consider most important. Note: At some point, indicate that infant mortality rates (IMR), literacy, and life expectancy are often cited as three of the most useful indicators of "Quality of Life."

If their indicators are too broad, work with the class to narrow them to measurable terms. This will eliminate some important unmeasurable qualities. Address these later in the activity. Possibilities are:

Health	Infant mortality rates, life expectancy, physicians or hospital beds per capita, incidence of certain diseases, safe drinking water, sanitation, access to medical care
Education	Enrollment in school, literacy rates, dropout rates, opportunities for higher education
Safety	Crime statistics
Employment	Unemployment rates, pay equality
Diet	Protein and calorie consumption.

Challenge students to indicate why they think certain indicators are more important than others. Should gender-related issues be considered in determining quality of life? Why do you think the Universal Declaration includes some, but not others?

4. Distribute Handout #23, "Quality of Life Indicators Worksheet," to students. Ask students to fill in the indicators agreed upon at the column heads. Assign each student or group of students a research topic. The focus could be either on one of the nations listed on the handout for which they may gather information on all indicators, or one of the indicators for which they gather information on all nations. Point out that these nations were selected because they represent a diversity in types of political and economic development found in the world.

5. Ask students to look for current data as well as for information which might indicate that changes or improvements in the given nation's quality of life have recently occurred.

6. Make a chart to record the data. Hang it on the wall. As students complete their research, have them record their findings.

7. After the data have been recorded, begin discussion. Note: If you decide to provide the students with the data, such as Handout #24, post the chart but omit the names of the countries. Have the students begin the activity by trying to guess which countries, continents, or types of countries (e.g., Third World, communist, former colonies) are represented. This activity requires them to employ their previous knowledge about patterns of development around the world.

The following questions will help you guide the discussion:

Gathering and Organizing Data:

- What were some of the problems you encountered in gathering reliable data? Note: If various resources were used, it is likely that students will report different sets of statistics. How can different statistics be explained?
- What issues did this activity raise for you about problems of comparing across cultures?
- How might the nations be grouped, given the data? Which labels would you assign to each group?
- How useful are quantitative data in helping us understand another nations? What do they tell you? What don't they tell you? Give examples.
- If you had a chance to interview members of another country regarding their quality of life, what other types of questions would you ask (e.g., nonmeasurable factor)?

Analyzing and Reflecting on Findings:

- What relationship does GNP per capita seem to have with other indicators?
- How can you explain the enormous differences among nations?
- What do you consider "Quality of Life"? Based on your research and personal opinion, what are the most important factors?
- Do you think it is fair that such differences exist in the world? Why?
- Do you believe that people in all nations are entitled to certain social and economic rights? Explain your answers, identifying which rights, if any, you would include.
- Do you think action should be taken to reduce the differences among nations? Give reasons. If yes, where would you start?
- Are certain factors more important than others?
- If yes, what do you think our government and we citizens should do?

8. Conclude the activity by having students reflect on the meaning of these social and economic rights for them.

©CTIR
University of Denver

QUALITY OF LIFE INDICATORS WORKSHEET

		INDICATORS			
COUNTRY	GNP PER CAPITA($)				
SWEDEN					
HUNGARY					
TANZANIA					
ZAIRE					
UNITED STATES					
CHINA					
VENEZUELA					
MEXICO					
THAILAND					
SAUDI ARABIA					

Source: _____

_____

_____

_____

_____

_____

_____

©CTIR
University of Denver

DATA ON QUALITY OF LIFE

COUNTRY	1990 GNP PER CAPITA($)	INFANT MORTALITY RATE[1]	% LITERACY 1990	LIFE EXPECTANCY 1990	CRIME[2] RATE 1998	PER CAPITA CALORIE SUPPLY % Of DAILY REQUIREMENT	NEWSPAPER[2] CIRCULATION n.d.	1984 POPULATION per PHYSICIAN	1989 % OF AGE GROUP IN SEC. SCHL
SWEDEN	23,660	6	95+	78	117	113	574	390	91
HUNGARY	2,780	15	95+	71	14	135	236	310	76
TANZANIA	110	115	70*	48	0.6	96	5	24,970	4
ZAIRE	220	94	72	52	n.a	94	1.6	13,540	24
U.S.A.	21,790	9	95+	76	50	138	259	470	97
CHINA	370	29	73	70	n.a	n.a	n.a	1,010	44
VENEZUELA	2,560	34	88	70	8	102	172	700	56
PANAMA	1,830	21	88	73	n.a.	107	62	1,000	59
THAILAND	1,420	27	93	66	3	105	105	6,290	28
SAUDI ARABIA	7,050	65	62	64	n.a.	125	42	730	46

[1]Rates for Infant Mortality per 1000 birth [2]Crime and newspaper circulation per 1000 inhabitants *Estimate

Sources: Kurian, George T., The New Book of World Rankings, NY: Facts on File, 1991; United Nations Children's Fund (UNICEF), The State of the World's Children, 1990, NY: Oxford University Press, 1991; United Nations, Development Programme, Human Development Report 1990, NY: Oxford University Press, 1990; World Bank, World Development Report 1992, NY: Oxford University Press, 1992.

©CTIR
University of Denver

COMPARING POLITICAL FREEDOM ACROSS CULTURES

Overview: Almost every nation in the world includes basic political and civil rights in its constitution. In practice, however, there are enormous differences among nations in the degree to which citizens are able to practice these freedoms. This activity challenges students to examine the practice of freedom through cross-national comparisons. Unlike the previous activity focusing on quality of life, there is little reliable statistical data for the indicators of political freedom. In this activity, students are expected to identify their own indicators and gather relevant data. By using the same countries as those in the previous activity, students will be in a position to conduct some interesting analyses in the activity that follows this one.

Objectives:

To understand the concepts of political and civil rights
To become aware of the condition of political freedom in various nations
To develop and use indicators of political freedom in various nations
To identify problems related to cross-national measurement and comparisons

Grade Level: 9-12

Time: Three to five class periods

Materials: Handout #3 or #4, "Universal Declaration of Human Rights," page 8 or 12
Handout #25 "Political Freedom Indicators Worksheet," page 105
References such as: *Amnesty International Report* (annual), 322 Eighth Avenue, NY, NY 10001; Humana, Charles. *World Human Rights Guide*, New York: Oxford University Press. 1992; Freedom House, *Freedom in the World: 1992*, NY: Freedom House, 1992; Kurian, George T, *The New Book of World Rankings*, NY: Facts on File, 1991; United States Government, Department of State, *Country Reports on Human Rights Practices* (annual), Washington, D.C.: Government Printing Office; almanacs, encyclopedias.

Procedures:

1. Write "Political and Civil Rights" on the chalkboard. Point out that nearly two-thirds of the articles in the "Universal Declaration of Human Rights" are devoted to this theme.

2. Before students review the Universal Declaration, ask "What does it mean to you to be free?" Have them brainstorm responses to the question. Write all responses on the chalkboard. Then ask students to identify those which express political and civil rights.

3. Have students review the Universal Declaration (Handout #3 or #4) to see if it includes items they neglected to mention. Add these to the list on the chalkboard. Be sure to retain on the list of items generated by students that do not appear in the UDHR.

4. Ask students to identify five to six rights which will serve as the basis for their research which is aimed at determining whether or not freedom (and how much freedom) exists in a particular nation. The following questions might be helpful:

- Why have you selected these? Are some rights more inclusive than others? Are some better indicators than others? Are some more important to you personally?
- How are you going to decide whether the right exists in practice? This includes the right to vote, right to travel, freedom of speech, press, assembly, religion; due process; fair trial; prohibition of slavery and torture.
- Are these either/or categories, or might there be shades or degrees of freedom?

5. Have the students develop a "Freedom Scale" for recording "degrees of freedoms" in different countries. You might want to use the following example.

©CTIR
University of Denver

Right to Vote

No elections (dictatorship)

Elections, but only one party and one candidate (e.g., former USSR)

Elections with only one party, but several candidates (e.g., Tanzania)

Elections with several parties, but the same party always wins national elections (e.g., Mexico)

Elections with several parties and different parties win at various time (e.g., United States, England)

This does not exhaust the possibilities but does provide an example of the diversity which exists. After using this example, ask students to experiment with a rating scale using other rights, e.g., freedom of religion and press.

6. Decide as a class how you will record your data. You might want to postpone this decision until after students have collected their information, but the task of recording what they have learned should be mentioned.

7. Distribute Handout #25 to students. Ask them to fill in the indicators agreed upon earlier in the column heads. Assign each student or group of students a topic to research. (Note: Interviews as well as library research should be encouraged.) Their focus could be on one of the nations listed on Handout #24, for which they gather information on all indicators. Or they could choose one indicator for which they gather information on all nations. Point out that these nations were selected because they represent the diversity of types of political and economic development found in the world.

8. Ask students to look for current data as well as information which might indicate that changes or improvements in the status of freedom in the country have occurred recently.

9. Make a large chart to record data and hang it on the wall.

10. Once the data have been gathered, return to the question of rating freedom (Step #4 above). Decide how to record each variable with the students and have them record their findings on the chart.

11. After the data have been recorded, continue the activity by drawing on the questions below, they will help you guide the discussion.

Gathering and Organizing Data:

- What were some of the problems you encountered in gathering reliable information? Note: If various resources are used, students will probably report different information. What explanations can they offer for this?
- What issues did this activity raise for you about problems of comparing across cultures?
- In retrospect, was the way you decided to record your data the most useful? What are its strengths and weaknesses?
- If you had a chance to interview members of another country regarding political freedom in his/her country, what other types of questions would you ask?

Analyzing and Reflecting on Findings:

- Summarize in two to three sentences the condition of political freedom in each country.
- Rank the countries according to the status of their freedom.
- As a result of having done this activity, what questions or concerns will you now have when you encounter similar cross-national comparisons?
- Do you believe that people in all nations are entitled to certain political and civil rights? Explain your answers, identifying which rights, if any, you would include.

©CTIR
University of Denver

- Do you think action should be taken to ensure that everyone, everywhere, has these rights? Explain your answers, giving your reasoning.
- If yes, where would you start? Are there certain rights which are more important than others, i.e., ones which are likely to have a greater impact on freedom in the country?
- What, if anything, do you think your government and its citizens should do to promote freedom around the world?

12. Conclude this activity by having students reflect on the meaning of political freedom for them. Use the following questions to guide the discussion:

- How would your life be different if your political and civil rights were curtailed or taken from you?
- Do you exercise freedom of speech, press, assembly, religion? Give examples.
- Why do you think low percentages of U.S. citizens vote in elections?
- Are there freedoms you are denied while you are in school? If so, are justifications for this legitimate?
- Are there times when it appears to you that U.S. citizens are allowed too much freedom? Give examples.

©CTIR
University of Denver

POLITICAL FREEDOM INDICATORS WORKSHEET

		INDICATORS			
COUNTRY	GNP PER CAPITA ($)				
SWEDEN					
HUNGARY					
TANZANIA					
ZAIRE					
UNITED STATES					
CHINA					
VENEZUELA					
MEXICO					
THAILAND					
SAUDI ARABIA					

Sources: _____

©CTIR
University of Denver

COMPARING POLITICAL FREEDOM WITH QUALITY OF LIFE ACROSS CULTURES

Overview: Do countries with a higher quality of life tend to be politically freer? This activity examines this question. It is a culminating activity that utilizes the data gathered (or provided) in the previous two activities. This is an activity in which students apply what they have learned in the previous two activities. It assumes that they have generated (or been provided) data on Quality of Life and Political Freedom.

Objectives:

To identify relationships between Political Freedom Indicators and Quality of Life Indicators in selected countries
To offer generalizations regarding the relationship between political freedom and the quality of life in selected countries

Grade Level: 9-12

Time: Two to three class periods

Materials: Handout #23, "Quality of Life Indicators Worksheet" page 100
Handout #24, "Data on Quality of Life," page 101
Handout #25 "Political Freedom Indicators Worksheet," page 105
Handout #3 or #4, "Universal Declaration of Human Rights," page 8 to 12
References such as: *Amnesty International Report* (annual), 322 Eighth Avenue, NY, NY10001; Humana, Charles. *World Human Rights Guide.* New York, NY: Oxford University Press. 1992. Freedom House, *Freedom in the World: 1992* , NY: Freedom House, 1992; Kurian, George T., *The New Book of World Rankings*, NY: Facts on File, 1991; United Nations Children's Fund (UNICEF), *The State of the World's Children* (annual), NY: Oxford University Press, 1991; United Nations, Development Programme, *Human Development Report* (annual), NY: Oxford University Press; United States Government, Department of State, *Country Report_on Human Rights Practices* (annual), Washington, D.C.: Government Printing Office; World Bank, *World Development Report* (annual), NY: Oxford University Press; almanacs, encyclopedias.

Procedures:

1. Begin the discussion by asking them if they think people live better in societies that are politically free. Do this before turning to the handouts. Have students try to define what they mean by "better." Have them generate hypotheses about the relationships between such variables as: GNP and political freedom; political freedom and literacy; political freedom and health and safety; and freedom of the press and literacy.

2. Distribute Handouts #23 or #24 and Handout #25 to students (or have them turn to those data sheets they created). Briefly review the "Universal Declaration of Human Rights," reminding students that the indicators reflect articles found in the Declaration.

3. Ask students to examine the data in the two handouts. Then have a class discussion with the following questions as a guide. This is only a partial list.

- What relationships do you find between the degrees of freedom in nation and its GNP per capita; level of literacy; health indicators; crime incidence; or suicide rates?
- How do you explain these relationships? Are there cause and effect linkages?
- What generalizations can you make about the overall relationship between political freedom and quality of life?
- What reasons could you offer for the lack of data available on newspaper circulation and crime rate in the People's Republic of China.
- How do you account for the fact that the official U.S. statistic on literacy is over 95 percent, while several reliable studies have concluded that the actual figure is between 80-90 percent, if not lower?

©CTIR
University of Denver

- What other statistics might be questioned? What reasons might account for the fact that a statistic provided by a government is inaccurate?

- Do you agree or disagree with the following comment by a Third World leader? **"One man, one vote" is meaningless unless accompanied by the principle of 'one man, one bread'."** Explain your response.

4. Expand the discussion by asking students to reflect on some of the relationships provided below. How do they account for these facts? Note: Keep in mind that meaningful international comparisons are often hindered by the inaccuracy or incompleteness of government-reported data and by different ways of measuring.

The United States is ranked fourteenth among western-style democracies in infant mortality rates (the U.S. has a higher infant mortality rate than seventeen other Western-like democracies, e.g., Canada, Denmark, France, Netherlands, Norway, Finland, Sweden, Switzerland, Japan). (Source: United Nations Development Programme, Human Development Report 1990, NY: Oxford University Press.)

The United States was listed in 1988 among the top fifteen in the world in murder rate. The U.S. and Netherlands are the only European or North American countries in this group. (Lesotho was first.) (Source: INTERPOL, International Crime Statistics.)

5. Conclude this activity by discussing the interrelationship between a country's level of political freedom to quality of life. Ask:

- What are some of the social costs and benefits associated with a high level of economic development?

- Is there such a thing as "too much" freedom? Are there any costs, particularly social, associated with allowing "too much" freedom?

- What are some of the costs, perhaps in quality of life, to a society that limits the freedom of its citizens?

- Would you ever recommend that certain freedoms be curtailed or limited in order to improve the quality of life? If not, explain. If so, which ones and why?

©CTIR
Univeristy of Denver

FIGHTERS FOR RIGHTS AND JUSTICE

Overview: This activity provides students with cases from Kenya, the former Soviet Union, and Chile that deal with freedom of conscience. It challenges them to reflect on the issues in terms of freedoms available in their country.

Objectives:

To learn about human rights conditions as they relate to the freedoms of conscience, belief, and speech in selected nations
To summarize material presented in case studies
To analyze "acts of conscience" in terms of the responsibilities of both the government and the individual

Grade Level: 9-12

Time: Two to three class periods

Materials: Handout #26, "Fighters for Rights and Justice," pages 111-113

Procedures:

1. Ask students what the word "conscience" means to them. Expand the discussion beyond "guilty conscience" to a discussion of people's values and beliefs. Ask them to identify "acts of conscience" and to give examples of people who have acted according to their consciences. You might try to elicit examples of when students have acted according to their own consciences.

2. Point out that according to the "Universal Declaration of Human Rights," everyone is entitled to freedom of conscience. Read Articles 9, 18, and 19 to students.

Article 9: No one shall be subjected to arbitrary arrest, detention, or exile.

Article 18: Everyone has the right to freedom of thought, conscience, and religion.

Article 19: Everyone has the right to freedom of opinion and expression.

Amnesty International, an international human rights organization, defines someone who has been detained for his/her beliefs, color, sex, ethnic origin, language or religion, and who has not used or advocated violence, as a "prisoner of conscience."

3. Ask students if people in your country have the rights declared in these articles. Have them provide examples. Point out that these are part of the U.S. Bill of Rights.

4. Distribute Handout #26. Indicate that the "fighters" reflect three societies in which citizens do not have the same rights as citizens of the United States. Point out that these are <u>real</u> people whom Amnesty International has sought to protect and support in the past. Ask students to read about the "fighters" and answer the questions below. You may wish to divide your class into three groups and assign one profile to each group.

5. Have each group (or individual student) complete the following assignments:

   a. Write a one to two sentence definition for each of the words underlined in the text.

   b. Select three adjectives which best describe your "fighter." Write a sentence or two for each adjective, explaining why you chose it.

6. Follow the assignments with a discussion of students' reactions to the profiles. Have one student from each group provide a summary of each case. Then move to a discussion of the adjectives that students used to describe the "fighters."

©CTIR
University of Denver

7. Move into a discussion of acts of conscience in the United States by pointing out that the United States has a long tradition of protest in its history. Read the following excerpt from Henry David Thoreau's "On the Duty of Civil Disobedience" written in 1849. It captures the sentiment of many of those who have acted on "conscience"

> **Must the citizen ever for a moment . . . resign his conscience to the legislator? Why has every man a conscience, then? . . . The only obligation which I have a right to assume is to do at anytime what I think is right.**

8. Ask students some of the following:

- Do you agree with Thoreau regarding the responsibilities of an individual?
- What would your nation (and the world) be like if people acted this way?
- Can you imagine yourself taking stands such as those taken by the "Fighters?" What issues might move you to act in such a way that you might find yourself in trouble with authorities? (Note: This might make an interesting homework assignment.)

9. Point out that there has been considerable controversy in our history over the ways in which our government has responded to protesters who claimed they were acting on their consciences. Ask students how they would want their government to respond to acts such as:

- A member of the clergy helps to smuggle a Guatemalan refugee into this country and offers the person sanctuary in the church so that he will not be forced to return home where he fears his government will kill him.
- A person bombs a health clinic at night to stop abortions from being performed.
- A person breaks into a military armory and damages a missile head because it might someday be armed with a nuclear weapon.
- A taxpayer refuses to pay his/her proportion of income taxes that will be spent on military weapons because he/she is against war.

Ask students to identify the issues they will have to confront while making their judgments, e.g., social order vs. individual freedom, obedience to law vs. obedience to conscience.

Follow-up:

1. Ask students to identify citizens of their country past and present, who have acted on their consciences. Have them conduct research into these persons with the goal of writing a paper and/or reporting to the class. Have them use the following questions to guide their research:

- What was the situation which caused the person to act?
- What were the consequences (for the person) of his/her action, e.g., how treated by own government, by other citizens?
- What is the student's evaluation of the person and his/her actions?
- Some U.S. citizens whom you might suggest are: Muhammed Ali, John Peter Altgeld, Susan B. Anthony, Daniel and Philip Berrigan, John Brown, David Dellinger, Martin Luther King Jr., Carrie Nation, and Margaret Sanger.

2. Your students can act on behalf of fighters for justice such as these. Amnesty International's Urgent Action Network offers a special opportunity for students.

The Urgent Action (UA) program enables citizens around the world to respond to government mistreatment of political detainees, "disappearances," death threats, and executions. There are sixty Urgent Action offices worldwide which issue over 900 calls for action each year. The UA's detail the plight of the victims and

©CTIR
University of Denver

recommend actions in monthly mailings. Concerned letter writers then take action on their behalf by writing letters of concern and protest to government authorities.

In addition to standard appeals of legal and medical concern on behalf of unionists, journalists, educators, peasant activists, religious activists, artists, indigenous peoples, conscientious objectors, and women, one Children's Urgent Action appeal focusing on a young victim is issued each month. They are simply written, large print versions of the regular Urgent Action appeals.

To obtain free introductory materials about the many letter-writing option and Amnesty International USA's Urgent Action Network contact Scott Harrison or Ellen Moore, AIUSA, Urgent Action Network, P.O. Box 1270, Nederland, CO 80466-1270 (Tel: 303-440-0913)

©CTIR
University of Denver

FIGHTERS FOR RIGHTS AND JUSTICE

#1 Anatoly Koryagin - Soviet Union

As a young man, Anatoly Koryagin grew up with a dream of becoming a doctor and curing the sick. In 1981, he was imprisoned in labor camps in the former Soviet Union because of his commitment to healing and to human rights.

In 1979, he joined a group of young men and women who called themselves the "Working Commission to Investigate the Use of Psychiatry for Political Purposes." They documented and publicized to the world the manner in which the Soviet government placed dissidents in special psychiatric hospitals and tortured them with mind-altering drugs, electric shocks, and other physical abuses. The dissidents were not sick people who needed treatment. Rather, they had become troublesome to the Soviet government by their outspoken criticism or by their attempts to assert their rights to speech, religion, or assembly--rights guaranteed under the Soviet constitution.

Koryagin had been warned. "Your unhealthy opinions could end up hurting you, keep that in mind," a doctor had told him. But Koryagin would not be silenced. With other members of the Commission, he recorded the case histories of over fifty healthy individuals who had been declared mentally ill by the state psychiatrist and assigned to institutions for treatment. He pointed out the political reasons for their incarceration.

His reports and those of his coworker, Alexander Podrabinek, were published as samizdat in USSR and smuggled out. In the West, they were widely distributed by Amnesty International. The Soviets were harshly criticized in the world media, and pressures were brought on them to cease the practice of psychiatric abuse.

The net was tightening around Anatoly Koryagin. His colleagues were being arrested; his home was searched; his papers were confiscated. He was arrested by the KGB who threatened him with criminal charges unless he ceased his activities. Nevertheless, he continued charging his own government and his medical colleagues with inhumane, criminal acts.

In February 1981, Koryagin was charged with "anti-Soviet agitation and propaganda." He knew this was inevitable. He had prepared for it with a statement that was smuggled to the West and published. He wrote: **"The results of the investigation and trial in my case have been decided in advance. I refuse to take part in them whatsoever. . .".** Four months later, on June 3, 1981, he was sentenced to seven years in labor camp, to be followed by five years of internal exile. He was later stripped of his medical degree. The worst was still to come. While in labor camp, he worked on behalf of fellow prisoners and took part in a hunger strike against the harsh prison conditions. He wrote appeals smuggled out to the world defending himself and calling on psychiatrists throughout the world to protest against the brutal medical practices performed in his country. He declared:

> **Our professional duty demands of us that we care for others. [Do not] forget those who have stood up for rights and freedoms which people need, and now are condemned to spend years in the nightmarish . . . world of psychiatric wards. . . . To remember them and to do everything possible for their release is our obligation.**

He concluded that the world must "brand with shame" those who "trample on the ideals of justice and on the doctor's sacred oath."

Protests from around the world against Soviet treatment of Koryagin continued until early 1987. He was then released from labor camp, reunited with his wife and children, and allowed to emigrate to Western Europe. Anotoly Koryagin benefited from Gorbachev's glasnost. He did not compromise his principles.

Adapted from Bukovsky News, Amsterdam: Bukovsky Foundation, n.d., and Amnesty International, mimeographed sources. Reprinted by permission.

©CTIR
University of Denver

#2 Wangari Maathai-Kenya

When Wangari Maathai planted seven trees in memory of Kenya's heroes on June 5, 1977, she was also planting the seed for the Green Belt Movement. By 1992, this national movement of over 50,000 women had planted over 10 million trees and saved thousands of acres of topsoil. It had spread to other countries and received an environmental award from the United Nations.

At its core, the Green Belt Movement plants trees to stop soil erosion, use as fuel, beautify, and earn income for its members. The organization suports tree nurseries organized and run by women who raise and sell seedlings to be planted on Kenya's public and private lands. They plant multipurpose trees, such as oranges, avocados, and olives, which can be used for food and fuel. They also plant indigenous trees, such as baobab, fig, and acacia, which had been uprooted since the arrival of Europeans.

But, planting a tree can also be a political act. As Maathai has said, "You cannot fight for the environment without eventually getting into conflict with politicians." For her, an environmental movement is part and parcel of Kenya's prodemocracy movement. It strives to help the people regain control over what happens to their land and to ensure their involvement in determining the direction of the nation's development. This has not been a popular goal among Kenya's authoritarian rulers, and Wangari Maathai has suffered as a result.

Born in 1940, Wangari Maathai has long been on the cutting edge of change in her country. She was the first Kenyan woman to earn a doctorate (biology), be appointed a professor, and head of university department. She is also the mother of three and a single parent whose marriage was a casualty of her activism. She was divorced by her husband, a politician and businessman, who was regarded as unmanly by his peers for not controlling his wife. Powerful, publicly assertive women have a difficult time in this society that has long been dominated by men.

She received the enmity of officials in the Kenyan government in 1989 when she led the fight against President Daniel arap Moi's efforts to build a 60-story office building, flanked by a four story statue of himself, in the midst of Nairobi's only major downtown park. She convinced donors from Great Britain, Denmark, and Japan to withdraw their financial support for the project. She also led the opposition of plans to destroy 50 acres of forest outside the capital city of Nairobi so that roses could be grown for export.

Ostensibly, Kenya took a major step forward toward democracy in December 1991. Formal one-party rule ended with the amendment of the Constitution which allowed political parties other than the Kenya African National Union (KANU) to function. But, political repression did not end. Citizens whose views were labeled seditious by the governrnent were still subject to arrest and prosecution.

In January 1992, Wangari Maathai and other members of their new Forum for the Restoration of Democracy were arrested and charged under Kenya law with "publishing a false rumor which is likely to cause fear and alarm to the public," namely that the Kenyan government, led by Moi was planning to hand power over to the military rather than face public elections. Forced to sleep on a cold prison floor without blankets or mat, her rheumatism was so inflamed that she was hospitalized after her release.

In March 1992, Maathai joined a hunger strike by women in Nairobi's Uhuru (Independence) Park who were campaigning for the release of all political prisoners. She said she owed something to those who had spoken out for democracy and been imprisoned. According to Amnesty International, when riot police charged the crowd, she and several others were tear-gassed and clubbed unconscious by the police. She was taken to the hospital by friends and supporters. But, even from her hospital bed, she called a news conference to criticize repressive political leaders and reaffirm a commitment to democratic principles.

Source: Amnesty International USA, Urgent Action Appeals (1992); Africa News, 36:3(1992), New York Times (International Edition) December 6, 1989.

©CTIR
University of Denver

#3 Reinalda del Carmen Pereira Plaze - Chile

On the summer evening of December 15, 1976, Reinalda Pereira Plaza was walking along a street in her hometown near Santiago, Chile. Perhaps she was thinking about her child soon to be born--she was five months pregnant. Perhaps she was thinking abut her work at the hospital or some activity being organized by the Federation of Medical Technician's and Professional Workers. She was an official in the trade union and worked to ensure and protect the rights of its members. We might never know her thoughts. At about 7:00 PM, Reinalda Pereira Plaza, twenty-nine, was arrested by Chilean security forces and disappeared.

She was not alone. Between 1973, when Augusto Pinochet came to power after overthrowing the popularly elected government of Marxist Salvador Allende, and 1976, over 1,500 Chilean citizens simply vanished after having been arrested by security forces. No charges filed, no court trials, no sentences--nothing. Pinochet had sought to destroy trade unions, such as Reinalda's which had supported the Allende government. She knew there were risks involved if one continued to speak out on behalf of workers. Anyone who protested government policies or advocated greater freedom ran the risk of being harassed, arrested, and tortured.

Reinalda's family did not merely sit back and accept the government's actions. Her mother submitted a writ of habeaus corpus to the government, demanding that Reinalda either be charged with a crime or released. No charges were ever made. In fact, the Chilean government denied that she had been arrested. They claimed that Reinalda had traveled by foot from Santiago, Chile, through the Andes mountains to Argentina on 21 December, one week after she disappeared. However, Argentina has no record of her ever having entered the country.

Nine years later, in 1985, a Chilean judge was interrogating a suspect in another case involving disappearances and torture when he discovered a link to Reinalda's disappearance. The suspect admitted he had worked with government security forces in the 1970s. He had helped them try to root out people such as Reinalda who were believed to be members of the Communist party and therefore, enemies of the state. He was charged as an accomplice in the illegal arrest and detention of Reinalda Pereira Plaza.

This is all that is known about this young woman's plight. There have been rumors that she gave birth to a child but no one knows what became of the baby. The Chilean government, still ruled by Pinochet, still denies that Reinalda was ever arrested. Her family and human rights groups like Amnesty International continue to demand that the Chilean government disclose what has happened to her and to the hundreds of other fighters for justice who appear to have dropped off the face of the earth.

Source: Amnesty International. Reprinted by permission.

©CTIR
University of Denver

RESPONSIBILITIES OF YOUTH

Overview: Rights and responsibilities are interrelated. This activity examines the responsibilities of youth in two nations--the United States and the People's Republic of China. Students will compare and contrast the guiding principles of a youth group in each society that reflects a perspective on the young person as a future citizen.

Objectives:

To identify similarities and differences between Chinese "Young Pioneer" and American "Boy Scout" codes
To make inferences from written statements about values important to a society
To better understand the roles and responsibilities assigned to young people in the two societies
To reflect on the proper role of government in the upbringing of children

Grade Level: 7-12

Time: One to two class periods

Materials: Handout #27, "Responsibilities of Youth, " pages 116-117

Procedures:

1. Point out that people in every society try to raise their children according to principles and beliefs they believe to be correct. In some societies, such as the People's Republic of China, there are national codes of conduct that all children are to follow. In others, such as the United States, there are no national, governmentally approved standards of behavior. There are groups, however, like Boy Scouts or Girl Scouts, that offer rules of conduct.

2. Distribute Handout #27 to students. Point out that although these are different in their purpose and scope, they nevertheless can give us a "flavor" or sense of what these societies value. By studying them, we can also develop insights into their nation's cultures and histories. Note: Students will probably know little about the Chinese youth group. Therefore, a one-page description is included in the handout.

3. Have students read the handout. Ask them to identify similarities and differences between the two sets of codes. Have them begin with similarities and then go on to differences. For example:

Similarities:

Patriotism	Responsibility for others
Honesty	Standing for truth
Bravery	Mottos: "Always Prepared"/"Be Prepared"

Differences:

	Young Pioneers	Boy Scouts
1.	Directed by Communist party	Private
2.	Voluntary; almost all boys and girls join	Voluntary; most boys do not join
3.	Focus on collective, group	Focus on self-reliance, individualism
4.	Concern with building and defending country	Mention of loyalty but not defense
5.	No mention of God	Reverence toward God
6.	Study hard	No mention of study
7.	No mention of role as agent of change	Role in the changing of laws seen as unfair
8.	No mention of differences	Respect for differences

©CTIR
University of Denver

4. Move from this comparison into the more focused questions below. These questions begin with ones which are more content-related and conclude with more philosophical ones.

- Why do you think there is an emphasis on building and defending the nation in the Young Pioneer laws?
- To what degree do the Scout laws reflect core U.S. values?
- The rights of speech, religion, and peaceful protest are found in both the United States Bill of Rights and the Chinese Constitution. Which of these are mentioned in the Young Pioneer and Scout codes?
- Do you believe that there are differences in how such rights are exercised in the two nations? On what do you base your opinion?
- How do you think Chinese and U.S. children might act if they disagreed with some law or policy in their country (or in their school)?
- If these documents were your only source of information, what conclusions would you draw about the two societies?
- Do you think it is a good or bad idea for the government to lay down rules for the way children should be brought up?
- Can a society be too collectivistic, i.e., group oriented, or too individualistic? What problems might arise in such a society?
- Is there anything we might learn from this Chinese approach to "making a citizen," and are there lessons they might learn from us?
- What are some of the difficulties you encountered trying to compare and contrast the two sets of principles?
- In what ways are these sets of principles expressions of political, social, and cultural characteristics of the particular country?

©CTIR
University of Denver

RESPONSIBILITIES OF YOUTH

Chinese Youth Groups

Youth groups exist in China to aid the Communist party in preparing young people for citizenship. There are the Young Pioneers (ages 7-15) who are part of school and are joined by almost all children. The Communist Youth League (ages 15-27) is organized both at school and work; about 70 percent of the young people join.

The Young Pioneers learn to cooperate with each other through games and activities. They also learn the rules of good behavior.

When children join the Young Pioneers, there is always a big ceremony in school. Students stand together to take the Pioneer oath and are presented with red scarves which they wear proudly around their necks. They learn their motto "Always Prepared" as well as the Pioneer laws. They don't have to join the Pioneers, but almost all children want to join.

Each child is expected to develop a strong sense of loyalty to his/her Pioneer unit. For example, if a girl in a class unit does something such as carve her name on a desk, the whole unit will discuss this behavior. Another member might report her so that she will change her ways and the rest of her unit will not be dishonored. Pioneers feel a responsibility to help other members improve, and thereby, improve the unit.

Pioneers participate in a wide range of group activities involving art, music, science, sports and hobbies. These are organized at school and at "Pioneer Palaces" and clubs in the community. During the vacation, there are "Pioneer Camps" where children have fun, learn about nature, and meet with Pioneers from other parts of the country. Activities are organized to develop the children's talents and interests. They also promote patriotism, the importance of group membership, and the value of socially useful work.

Those who perform well as Pioneers are asked to join the Communist Youth League. In this youth group, there are not only social and recreational activities, but also considerable study of Marxism-Leninism. Youth also participate in voluntary labor projects. They might assist Pioneers and take care of public property. All this is important preparation for their full participation as Soviet citizens.

Guiding Principles of the Pioneers in the People's Republic of China

The purpose of the Young Pioneer is to unite and educate children, follow the instructions of the party, science and public property, be determined to make contribution to build the country into a socialist modern power, and be successors of the communist course.

- The Pioneer is devoted to the motherland, to the Party, and to Communism.
- The Pioneer is preparing himself to become a member of Communist Youth League.
- The Pioneer strives to emulate heroes of combat and labor.
- The Pioneer honors the memory of those who gave their lives for their country, and is preparing himself to become builder and a defender of the motherland.
- The Pioneer is persistent in study, at work, and in sport.
- The Pioneer always stands boldly for the truth.
- The Pioneer is a friend to other Pioneers.

Source: Yearbook of Chinese Education 1949-1981, Beijing: Publishing House of Chinese Encyclopedia.

©CTIR
University of Denver

Boy Scout Principles (U.S.A.)

Trustworthy. A Scout tells the truth. He keeps his promises. Honesty is part of his code of conduct. People can depend on him.

Loyal. A scout is true to his family, Scout leaders, friends, school, and nation.

Helpful. A Scout is concerned about other people. He does things willingly for others without pay or reward.

Friendly. A Scout is a friend to all. He is a brother to other Scouts. He seeks to understand others. He respects those with ideas and customs other than his own.

Courteous. A Scout is polite to everyone regardless of age or position. He knows good manners make it easier for people to get along together.

Kind. A Scout understands there is strength in being gentle. He treats others as he wants to be treated. He does not hurt or kill harmless things without reason.

Obedient. A Scout follows the rules of this family, school, and troop. He obeys the laws of his community and country. If he thinks these rules and laws are unfair, he tries to have them changed in an orderly manner rather than disobey them.

Cheerful. A Scout looks for the bright side of things. He cheerfully does tasks that come his way. He tries to make others happy.

Thrifty. A Scout works to pay his way and to help others. He saves for unforseeable needs. He protects and conserves natural resources. He carefully uses time and property.

Brave. A Scout can face danger even if he is afraid. He has the courage to stand for what he thinks is right even if others laugh at or threaten him.

Clean. A Scout keeps his body and mind fit and clean. He goes around with those who believe in living by these same ideals. He helps keep his home and community clean.

Reverent. A Scout is reverent toward God. He is faithful in his religious duties. He respects the beliefs of others.

An Introduction to the World of Boy Scouting. Reprinted by permission of the Boy Scouts of America. All rights reserved.

©CTIR
University of Denver

TORTURE: PERSONAL CHOICES AND INTERNATIONAL PRACTICES

Overview: Although the Universal Declaration of Human Rights condemns torture, it is still practiced in many nations of the world. This two-pronged activity examines personal values regarding torture and assists students into learning about its extent worldwide. Each part of this activity can be done separately.

Objectives:

To examine personal attitudes regarding the use of torture
To conduct research into the existence of torture and related human rights abuses in the world

Grade: 7-12

Time: Variable

Materials: Handout #28, "Ladder of Torture," page 120
Handout #29, "List of Torturing Countries," pages 121-122
Wall map of the world
Map pins
References: Amnesty International, *Report* (annual) and *Torture in the Eighties*, 1984. (Available from Amnesty International Publications Dept., 322 Eighth Ave., New York, NY 10001.) U.S. Government, Department of State, *Country Reports on Human Rights Practices* (annual), Washington, D.C.: Government Printing Office.

Procedures:

1. Read the following scenario to the students.

• The Bomber •

A bomb has been planted somewhere in your community. Demands have been made for money and for the release of prisoners from jail. The admitted bomber has been caught, but he refuses to tell where the bomb is located.

What do you do? Would you torture him?

2. Ask students to generate a list of questions they would like to ask about the situation before they make their decisions, or launch into an open discussion. In either case, try to ensure that the following questions are raised:

- Does it matter whether it is people or property that will be destroyed?
- Is the number of people who might die a factor?
- Does it matter how much time you have to interrogate, i.e., torture as last resort?
- Is the type of bomb a matter to be considered?
- Would you torture the person yourself?
- Would you torture the person's loved ones into confessions?
- Would you publicize the fact that you are a torturer?

Try to have the students create their own set of conditions, but challenge them each time they introduce a new qualification.

3. At the appropriate moment, distribute Handout #28, "Ladder of Torture," to the class. Shift the discussion to Step Two on the ladder. As you move down the ladder in your discussion, student support for torture will probably diminish or vanish. End this part of the activity by posing the following questions:

©CTIR
University of Denver

- Where do you draw the line? When, if ever, is torture justified?
- Can you justify, under any conditions, taking away another person's human rights?
- If you believe that torture is justifiable, would you grant the same "right to torture" to all nations?

4. Point out that few, if any of us, will ever be confronted with this sort of personal decision. However, there are more commonplace occurrences which might raise similar sorts of questions, e.g., kidnapping, planned terrorist raids on airports or embassies, stealing weapons or dangerous chemicals. Ask the class to consider some of these. Ask them how they want their government officials, e.g., police, military, to act?

5. Ask students to identify countries in the world which they believe practice torture. Place a pin on the map of the world for each.

6. Pass out Handout #29, "List of Torturing Countries." Have the students compare their list to Amnesty International's. Have them place a pin on the map for every accused country.

7. Inform students that this report was published in 1984 and that there have been improvements in some countries (e.g., Argentina, Greece, Brazil). Also, point out that torture is much more widespread in some of the listed nations than in others.

8. Divide the class into five groups and assign one geographic area to each. Have students conduct research into specific nations in their assigned area and to monitor reports on torture and other human rights abuses that appear in newspapers. Ask students to answer the questions on the bottom of Handout #32 as part of their research.

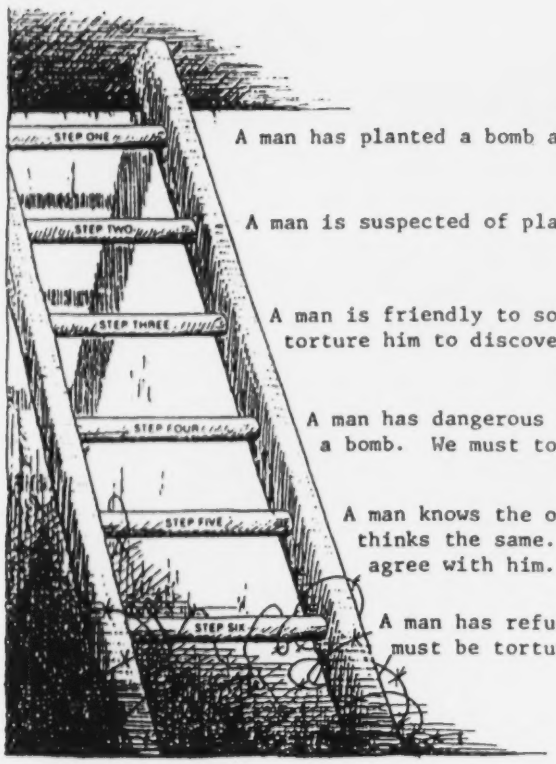
9. Have each group write an "area report" in which they identify certain patterns, e.g., the relationships among types of government, distribution of wealth, role of military, and the practice of torture.

10. Have students write letters to embassies of some of the countries they have studied. They can ask if the country has changed its practices since the Amnesty International report was published. Or, they can report what they have learned about the country's practices through their research and urge that torture cease. They might refer to the Universal Declaration of Human Rights (Article 5) in their letters.

11. (Optional) Students may wish to contact Amnesty International, 322 Eighth Avenue, New York, NY, 10001, to discover that they can do as citizens to end torture in the world. Amnesty International does have a program for high school students who want to become involved in human rights work.

©CTIR
University of Denver

LADDER OF TORTURE



A man has planted a bomb and admits it. We must torture to save lives.

A man is suspected of planting a bomb. We must torture to find out.

A man is friendly to some one suspected of planting a bomb. We must torture him to discover where the suspect is.

A man has dangerous opinions and might be thinking of planting a bomb. We must torture him to discover his plans.

A man knows the one who has the dangerous opinions. He probably thinks the same. We must torture him to find out others who agree with him.

A man has refused to tell the police where a suspect is. He must be tortured to make sure others don't dare do the same.

Source: Amnesty International. Reprinted by permission.

123

LIST OF TORTURING COUNTRIES

In its report Torture in the Eighties (April 1984), Amnesty International listed 67 countries where torture is practiced or tolerated on a systematic basis.

AFRICA

Angola (the People's Republic of)
Cameroon (the United Republic of)
Chad (the Republic of)
Camoros (the Federal and Islamic Republic of the)
Congo (the People's Republic of the)
Djibouti (the Republic of)
Ethiopia
Gabon (the Gabonese Republic)
Ghana (the Republic of)
Guinea (the Revolutionary People's Republic of)
Kenya (the Republic of)
Lesotho (the Kingdom of)
Mali (the Republic of)
Mauritania (the Islamic Republic of)
Mozambique (the People's Republic of)
Namibia
Rwanda (the Rwandese Republic)
Somalia (the Somali Democratic Republic)
South Africa (the Republic of)
Uganda (the Republic of)
Zaire (the Republic of)
Zambia (the Republic of)
Zimbabwe (the Republic of)

ASIA

Afghanistan (the Democratic Republic of)
Bangladesh (the People's Republic of)
China (the People's Republic of)
India (the Republic of)
Indonesia (the Republic of) and East Timor
Korea (the Republic of)
Pakistan (the Islamic Republic of)
Philippines (the Republic of the)
Sri Lanka (the Democratic Socialist Republic of)
Taiwan (the Republic of China)

THE AMERICAS

Argentina (the Argentine Republic)
Bolivia (the Republic of)
Brazil (the Federative Republic of)
Chile (the Republic of)
Colombia (the Republic of)
El Salvador (the Republic of)
Guatemala (the Republic of)
Guyana (the Republic of)
Haiti (the Republic of)
Honduras (the Republic of)
Mexico (the United Mexican States)
Paraguay (the Republic of)
Peru (the Republic of)
Suriname (the Republic of)
Uruguay (Eastern Republic of)

EUROPE

Albania (the People's Socialist Republic of)
Italy (the Italian Republic)
Poland (the Polish People's Republic)
Romania (the Socialist Republic of)
Spain (the Spanish State)
Turkey (the Republic of)
Union of Soviet Socialist Republics (the)
Yugoslavia (the Socialist Federal Republic of)

THE MIDDLE EAST AND NORTH AFRICA

Bahrain (the State of)
Egypt (the Arab Republic of)
Iran (the Islamic Republic of)
Iraq (the Republic of)
Israel (the State of) and the Occupied Territories
Libya (the Socialist People's Libyan Arab Jamahiriya)
Morocco (the Kingdom of) and Western Sahara
Saudi Arabia (the Kingdom of)
Syria (the Syrian Arab Republic)
Tunisia (the Republic of)

©CTIR
University of Denver

For the country selected, learn as much as you can about each of the following:

1. Type of government.
2. Type of economy.
3. Distribution of wealth and resources within the country.
4. Nature of opposition groups, if any.
5. Sorts of torture and human abuses practiced.
6. Prevalence of torture, i.e., how widespread and how frequent.
7. Changes that have occurred since Amnesty International's report.
8. U.S. relationship with this country.
9. Coverage, if any, provided in newspapers and other media.

©CTIR
University of Denver

DEATH PENALTY

Overview: There has been a substantial increase in the number of executions in the United States in recent years. This activity challenges students to examine the issues and clarify their own position regarding the death penalty.

Objectives:

To understand and evaluate the arguments for and against the death penalty
To employ research skills in examining arguments
To support one's own position on the death penalty
To reflect on one's definition of justice as it relates to this issue

Grade Level: 9-12

Time: Three to five class periods, depending on time devoted to research

Materials: Handout #30, "In Support of the Death Penalty," pages 125-131
Handout #31, "Against the Death Penalty," pages 132-140

Procedures:

Note: The readings in Handouts #30 and #31 are long. You might wish to make a few copies to be placed in the library or shared in class.

1. Before any discussion of the death penalty, have students write one to two paragraphs in which they give their position on the issue and the reasons that they take this position. Collect these and inform the students that they will be returned at the end of the activity.

2. Distribute copies of Handouts #30 and #31 to students. There are two readings for each position. These are rather lengthy and include some difficult language. Ask students to read each article and to record the different arguments made and the types of substantiation/evidence presented for each position. You might want them to divide their paper in half, writing the argument on the left and recording the evidence on the right.

3. Begin the subsequent discussion by ensuring that students understand the different arguments being made. Generate a list of arguments with the class and write these on the chalkboard. The articles in the handouts do not exhaust the arguments made but do, at least, touch on those most often cited. These include:

Deterrence
Retribution
Cost
Irreversibility
Equal treatment under law
Justice
Morality of killing by government
Cruel and inhumane punishment
Sanctity of human life
Proportionality in sentences
Biblical justifications
Judicial bias and error
Discrimination against minorities/poor

4. Divide the class into five groups to conduct research into different aspects of the issue. This can serve as a stepping-stone for a culminating debate on a topic such as "The Death Penalty should be abolished in our country." Or it can serve as preparation for a more freewheeling class discussion.

Group A: Which of the positions taken can be supported by factual evidence? What is the evidence? Is it convincing?

These students might pursue the issues of deterrence, equal treatment in sentencing, economic costs of death penalty, proportionality in sentences.

Group B: Which of the positions taken are supported by other than factual claims? Are these claims convincing?

©CTIR
University of Denver

Group C: How do members of your community feel about the death penalty and how do they support their positions?

These students might interview elected officials, lawyers, police, clergy, teachers, fellow students, and "man/woman on the street."

Group D: What is the status of the death penalty in your state?

These students might examine existing statutes, pending legislation, past executions, existence of a death row, racial and economic status of those sentenced to die, nature of crimes and victims, etc. This activity will vary enormously depending on the state.

Group E: What is the international status of the death penalty?

These students might conduct a global survey to discover the abolitionist and retentionist nations, crimes which draw the death penalty, and trends.

5. After the research has been conducted, move into your debate or class discussion. If you choose a more open-ended discussion, the following quotations might help to stimulate or focus the student exchanges.

A society that believes that the killing of a human being is a solution to any problem is deeply uncivilized. . . We say we think human life is sacred. And then to prove that, we kill somebody. That's crazy.

Henry Schwarzschild, American Civil Liberties Union official, Time, January 24, 1983, p. 38

[Capital punishment] attempts to vindicate one murder by committing a second murder. And the second murder is more reprehensible because it is officially sanctioned and done with great ceremony in the name of us all.

Joel Berger, NAACP Legal Defense Fund
Time, January 24, 1983, p. 38

Today, we see the decay of our inner cities, we read of tragedy and outrage until we are numb, and many of us have felt the sickening touch of brutality in our own lives.

Society must once again assume the right and accept the duty of exacting retribution.

Karl Spence, "Crime and Punishment," National Review 35: September 16, 1983, pp. 1140-1161

. . . punishments both proclaim and enforce social values according to the importance given to them. . . . To refuse to punish any crime with death, then, is to avow that the negative weight of a crime can never exceed the positive value of the life of the person who committed it. I find that proposition implausible.

Ernest van den Haag, Professor of Jurisprudence
Hugo A. Bedau, (ed.), The Death Penalty in America,
NY: Oxford University Press, 1982, p. 332

6. Return now to the original writing assignment. Pass back the papers collected earlier and have students write an essay in which they reflect on what they had previously written. Ask them to address the following questions:

- Has my position changed? If so, in what ways?
- Which arguments (for or against) do I find most convincing? Why?
- In what ways is my position consistent with my views of justice and the sanctity of human life?

©CTIR
University of Denver

IN SUPPORT OF THE DEATH PENALTY

Reading #1

COMMITTEE ON THE JUDICIARY, U.S. SENATE

[...] Despite the explicit approval by the Supreme Court for the death penalty as an appropriate sanction under the Eighth Amendment of the Constitution, the basic issue of the use of the death penalty is so important that the Committee feels compelled to reiterate here the justifications for its use in the heinous crimes under the particular circumstance provided in S. 114.

The conclusion in favor of the retention of capital punishment for these crimes has its basis in the belief that the primary responsibility of society is the protection of its members so that they may live out their lives in peace and safety. Indeed, this is one of the main reasons why any society exists. Where the safety of its citizenry can no longer be guaranteed, society's basic reason for being disappears. In providing its members protection, society must do what is necessary to deter those who would break its laws and punish those who do so in an appropriate manner. It is the Committee's conclusion that capital punishment applied to the most serious offenses fulfills these functions.

The question of the deterrent effect of capital punishment has probably been the one point most debated by those favoring the abolition of the penalty and those desiring its retention. Several studies have been conducted purporting to show the absence of any correlation between the existence of the penalty and the number of capital crimes committed in a particular jurisdiction. The argument then follows that, since there exists no such relationship, the penalty serves no legitimate social purpose and should not be imposed.

If the absence of any correlation between the existence of the penalty and the frequency of capital crimes could actually be proved by these studies, the argument for abolition would be much stronger. Although entitled to consideration, however, the value of these studies is seriously diminished by the unreliability of the statistical evidence used, the contrary experience of those in the field of law enforcement, and the inherent logic of the deterrent power of the threat of death.

With regard to the statistical evidence, the first and most obvious point is that those who are, in fact, deterred by the threat of the death penalty and do not commit murder are not included in the statistical data. There is no way to determine the number of such people. Secondly, even those favoring abolition agree that the available evidence on the subject of deterrence is, at best, inadequate. For example, Hugo Adam Bedau has described the difficulty in obtaining accurate data in this way:

> **In a word, there is no exact information anywhere as to the volume of capital crimes in the United States. Difficult as it is to specify the capital laws for the nation as a whole, it is impossible with the present sort of criminal statistics to specify the exact amount of capital crimes for even one jurisdiction in even one year for even one crime.[1]**

[...] In the absence of reliable statistical evidence, great weight must be placed on the experience of those who are most frequently called upon to deal with murderers and potential murderers and who are thus in the best position to judge the effectiveness of the remedy--our law enforcement officials. The vast majority of these officials continue to favor the retention of the death penalty as a deterrent to violent crime. As Sheriff Peter Pitchess of Los Angeles County testified before the California Senate Committee on the Judiciary:

> **I can tell you that the overwhelming majority of people in law enforcement--the ones who are dealing with these criminals, the ones who are seeing them not as statistics but real live human beings, and who are studying their human behavior--are overwhelmingly convinced that capital punishment is a deterrent.[2]**

The Honorable J. Edgar Hoover, the late Director of the Federal Bureau of Investigation, declared that:

> **[t]he professional law enforcement officer is convinced from experience that the hardened criminal has been and is deterred from killing based on the prospect of the death penalty.[3]**

Source: Hugo Adam Bedau (ed.), The Death Penalty In America, NY: Oxford University Press, 1982, Reprinted by permission.

©CTIR
Univeristy of Denver

In his testimony before the Subcommittee on Criminal Laws and Procedures on S. 1401, Mr. Edward J. Kiernan, President of the International Conference of Police Associations and a police officer with 30 years of service, discussed the criminal's fear of the death penalty and declared that:

> **sometimes the specter of that fear will stay a trigger finger at the critical moment.**[4]

In his testimony on S. 1401, Mr. Arlen Specter, then district attorney of Philadelphia, stated:

> **I believe the death penalty is an effective deterrent against murder. I say that based upon more than 7 years as district attorney of Philadelphia, and dealing with a great many cases in that capacity. We have the frequent occurrence in the criminal courts of Philadelphia where professional burglars have expressed themselves on the point of not carrying a weapon on a burglary because of their concern there may be a scuffle, there may be a dispute, the weapon may be used and death may result, and prior to *Furman*, they may face the possibility of capital punishment.**[5]

The issue, for our purposes here, has been definitely resolved by the Supreme Court in *Gregg* where it concluded that it is appropriate for a legislature to consider deterrence as a justification for the imposition of the death penalty:

> **Although some of the studies suggest that the death penalty may not function as a significantly greater deterrent than lesser penalties, there is no convincing empirical evidence either supporting or refuting this view. We may nevertheless assume safely that there are murderers, such as those who act in passion, for whom the threat of death has little or no deterrent effect. But for many others, the death penalty undoubtedly is a significant deterrent. There are carefully contemplated murders, such as murder for hire, where the possible penalty of death may well enter into the cold calculus that precedes the decision to act. And there are some categories of murder, such as murder by a life prisoner, where other sanctions may not be adequate.**[6]

A frequently made argument in opposition to the idea of the death penalty as a deterrent is that most homicides are crimes of passion against which no penalty constitutes a true deterrent. Although it is true that many murders are indeed the result of passion, it is equally true that a very large number are the result of premeditation. Moreover, logic suggests that consequences can influence conduct motivated by passion. As pointed out by the late Senator John L. McClellan:

> **It is sometimes said deterrence will not work with homicide, since murders are committed in the heat of passion, when the individual does not consider the consequences of his actions. This is true in some cases, but not all. As I have noted, of all murders committed in 1971, 27.5 percent were either known or suspected to have taken place during the commission of a felony. Premeditation, not passion, motivated these crimes. They were not situations of uncontrollable rage.**
> **Where reason is present, the thought that one consequence of an individual's action is the forfeiture of his own life will, in most instances, serve as a deterrent.**
> **Experience has proven this point. Recently, former criminal court Judge Samuel Leibowitz of New York, an eminent jurist who presided over many capital cases explained that, when he asked hardened criminals why they would not shoot their way out to escape capture, they would inevitably reply, "I was afraid of the hot seat, Judge."**
> **Indeed, even in situations involving passion, the knowledge that murder will result in the swift termination of the murderer's own life must necessarily encourage restraint and self-control.**[7]

Coupled with the great weight of experience is the inherent rationality of a deterrent effect. Senator DeConcini has observed that he doubts that deterrence can ever be empirically proven or disproven and "[u]ltimately, only the inherent logic that the threat of loss of one's life is a deterrent justifies capital punishment."[8] Clearly a person will be slow to undertake an action that will result in the loss of something which he values highly. Since life itself is the most highly prized possession an individual has, he will be most hesitant to engage in conduct which will

result in its forfeiture. In the words of Mr. Richard E. Gerstein before the Section of Criminal Law of the American Bar association:

> **It is clear that for normal human beings no other punishment deters so effectively from committing murder as the punishment of death . . . [S]ince people fear death more than anything else, the death penalty is the most effective deterrent."[9]**

But the death penalty ought not be thought of solely in terms of individual deterrence. It also has value in terms of social or general deterrence as well. By associating the penalty with the crimes for which it is inflicted, society is made more aware of the horror of those crimes, and there is instilled in its members the desire to avoid such conduct.

The incapacitating effect of capital punishment is clear. Obviously those who suffer this penalty are unable to commit similar crimes in the future. The question, then, becomes one of necessity. Is the death penalty necessary to adequately protect society in the future from the possible actions of those who have already committed capital crimes? The Committee is of the opinion that, in certain circumstances, it is.

In some cases, imprisonment is simply not a sufficient safeguard against the future actions of criminals. Some criminals are incorrigibly anti-social and will remain potentially dangerous to society for the rest of their lives. Mere imprisonment offers these people the possibility of escape or, in some cases, release on parole through error or oversight. Even if they are successfully imprisoned for life, prison itself is an environment presenting dangers to guards, inmates and others. In each of these cases, society is the victim. Basically, there is no satisfactory alternative sentence for these individuals. Life imprisonment without parole, although at first appearing to be a reasonable answer, is in reality highly unsatisfactory. Such a sentence greatly increases the danger to guards and to other prisoners who come into contact with those who have been so sentenced. Mr. Wallace Reidt, former director of the Maryland Department of Parole and Probation, expressed it in this way:

> **If capital punishment is abolished, there will be considerable pressure to prevent parole in life terms and there will be removed what I believe is a great deterrent in the handling of prisoners in institutions.**
> **Most persons connected with institutions feel that unless there is some fear of punishment or hope of reward that a good many lifetermers would cause a great deal of trouble in the institutions and make the work of prison officials much more dangerous than it now is.[10]**

It cannot be overemphasized that it is not the Committee's desire to see capital punishment utilized as an alternative to efforts at rehabilitation. This simply is not the case. The members of the Committee recognize that still greater attempts must be made to enable our prison system to achieve its goal of restoring productive and useful individuals to society. We here discuss only a minute class of extremely dangerous persons.

The Committee finds also that capital punishment serves the legitimate function of retribution. This is distinct from the concept of revenge in the sense of the "eye for an eye" mentality; rather it is through retribution that society expresses its outrage, and sense of revulsion, toward those who undermine the foundations of civilized society by contravening its laws. It reflects the fact that criminals have not simply inflicted injury upon discrete individuals; they have also weakened the often tenuous bonds that hold communities together.

The retributive function of punishment in general, and capital punishment in particular, was discussed by Lord Justice Denning before the British Royal Commission on Capital Punishment:

> **The punishment inflicted for grave crimes should adequately reflect the revulsion felt by the great majority of citizens for them. It is a mistake to consider the objects of punishment as being deterrent or reformative or preventive and nothing else. The ultimate justification of any punishment is not that it is a deterrent, but that it is the emphatic denunciation by the community of a crime; and from this point of view, there are some murders which, in the present state of public opinion, demand the most emphatic denunciation of all, namely the death penalty.[11]**

Similarly, Justice Holmes wrote in "The Common Law":

> **The first requirement of a sound body of law is that it should correspond with the actual feelings and demands of the community, whether right or wrong.**

©CTIR
University of Denver

Similarly, Justice Holmes wrote in "The Common Law":

> **The first requirement of a sound body of law is that it should correspond with the actual feelings and demands of the community, whether right or wrong.**

It is the view of the committee that these feelings rightly and justly warrant the imposition of capital punishment under some circumstances.

That men who take the lives of others in an unjustified manner may sometimes be subject to the extreme sanction of capital punishment reflects a social consensus that places great sanctity on the value of human life. It is a consensus that holds that individual offenders are responsible and accountable beings, having it within themselves to conduct themselves in a civilized manner. It is also a consensus that holds that there is no offense more repugnant and more heinous than the deprivation of an innocent person's life.

Murder does not simply differ in magnitude from extortion or burglary or property destruction offense; it differs in kind. Its punishment ought to also differ in kind. It must acknowledge the inviolability and dignity of innocent human life. It must, in short, be proportionate. The Committee has concluded that, in the relatively narrow range of circumstances outlined in this bill, that the penalty of death satisfies that standard.

Apart from its legitimacy as one of the purposes of punishment, questions have arisen with respect to the constitutional validity of retribution as a basis for punishment, specifically capital punishment. This question was addressed by the Supreme Court in the *Gregg* case:

> **In part, capital punishment is an expression of society's moral outrage at particularly offensive conduct. This function may be unappealing to many, but it is essential in an ordered society that asks its citizens to rely on legal processes rather than self-help to vindicate their wrongs.**
> **"The instinct for retribution is part of the nature of man, and channeling that instinct in the administration of criminal justice serves an important purpose in promoting the stability of a free society governed by law. When people begin to believe that organized society is unwilling or unable to impose upon criminal offenders the punishment they 'deserve,' then there are sown the seeds of anarchy--of self-help, vigilante justice, and lynch law." *Furman v. Georgia, supra* at 308 (Stewart, J., concurring).**
> **"Retribution is no longer the dominant objective of the criminal law," *Williams v. New York* 337 U.S. 241, 248 (1949), but neither is it a forbidden objective nor one inconsistent with our respect for the dignity of men. *Furman v. Georgia*, 408 U.S. at 394-5 (Burger, J., dissenting): *id. at 452-4 (Powell, J., dissenting)*: *Powell v. Texas* 392 U.S. at 531, 535-6. Indeed, the decision that capital punishment may be the appropriate sanction in extreme cases is an expression of the community's belief that certain crimes are themselves so grievous an affront to humanity that the only adequate response may be the penalty of death.[12]**

It is the conclusion of this Committee that is not enough to proclaim the sanctity and import of innocent life. This must be, and can only be secured by, a society that is willing to impose its highest penalty upon those who threaten such life. As observed by Professor Walter Berns:

> **We think that some criminals must be made to pay for their crimes with their lives, and we think that we, the survivors of the world they violated, may legitimately extract that payment because we, too, are their victims. By punishing them, we demonstrate that there are laws that bind men across generations as well as across (and within) nations, that we are not simply isolated individuals, each pursuing his selfish interest. . . .[13]**

An argument that is often asserted in favor of abolition of capital punishment concerns the dangers of executing the innocent. It is pointed out that if such an error occurs, it is irremediable. The argument is then made that, since the cost of such a mistake is so great, the risk of permitting the death penalty to be imposed at all is unacceptable.

The Committee finds this argument to be without great weight, particularly in light of the procedural safeguards for criminal defendants mandated by the Supreme Court in recent years. The Court's decision with respect to the rights of the individual, particularly those expanding the right to counsel, together with the danger of error in these cases to that of a mere theoretical possibility. Indeed, the Committee is aware of no case where an innocent man has been put to death. Admittedly, however, due to the fallible nature of man, this possibility does continue to exist. Insofar as it does, it is the opinion of the Committee that this minimal risk is justified by the protection

©CTIR
University of Denver

We do not feel, however, that the mere possibility of error, which can never be completely ruled out, can be urged as a reason why the right of the state to inflict the death penalty can be questioned in principle. . . . All that can be expected of [human authorities] is that they take every reasonable precaution against the danger of error. When this is done by those who are charged with the application of the law, the likelihood that errors will be made descends to an irreducible minimum. If errors are then made, this is the necessary price that must be paid within a society which is made up of human beings and whose authority is exercised not by angels but by men themselves. It is not brutal or unfeeling to suggest that the danger of miscarriage of justice must be weighed against the far greater evils for which the death penalty aims to provide effective remedies. [...][14]

Footnotes:

[1]"The Death Penalty in America, an Anthology," Hugo Adam Bedau, ed., p. 56 Doubleday (1964).

[2]Hearing, report and testimony on Senate bill No. 1, Second Extraordinary Session, which proposed to abolish the death penalty in California and to substitute life imprisonment, without possibility of parole. California Legislature, Senate Committee on the Judiciary, p. 150 (1960).

[3]"The Uniform Crime Reports of the United States," Federal Bureau of Investigation, p. 14 (1959).

[4]Senate Hearings (1973) at 157.

[5]Id. at 70.

[6]Gregg v. Georgia, at 185-86 (footnotes omitted).

[7]See supra not 4 at 2-3.

[8]See Senate Hearings (1977) at 51.

[9]American Bar Association, Section of Criminal Law, 1959 proceedings, p. 16 (1960).

[10]Maryland Committee on Capital Punishment, Report, p. 23 (1962).

[11]Quoted by Richard C. Donnelly, "Capital Punishment," inserted in 106 Cong. Rec. at p. A6284 (daily ed., Aug. 14, 1960). See also Walter Berns, "For Capital Punishment," Harper's Magazine, April 1979, p. 15: Ernest van den Haag, "The Collapse of the Case Against Capital Punishment," National Review, Mar. 31, 1978., p. 395; Sidney Hook, "The Death Sentence," The New Leader, Apr. 3, 1961, p. 18; Jacques Barzun, "In Favor of Capital Punishment," The American Scholar, Spring 1962, p. 181, reprinted in Hugo A. Bedau (ed.), "The Death Penalty in America," Anchor Books, 1967.

[12]*Gregg v. Georgia*, at 183-84 (footnotes omitted).

[13]Walter Berns, "For Capital Punishment," Harper's Magazine, p. 15, April 1979.

[14]McClellan, Grant S., ed., "Capital Punishment," p. 81 (1961).

©CTIR
University of Denver

DEATH PENALTY AFFIRMS SANCTITY OF LIFE
by Michael C. Jacobs

The Free Press editorial of Dec. 23 states that the "real issue" of capital punishment is the deterrent effect, but then ignores this "real issue" by concentrating on miscarriages of justice, "unfairness" and discriminatory application.

But the "real issue" is none of the above. It is the issue of justice.

Justice is best described by the Lord High Executioner, in Gilbert and Sullivan's "Mikado," "to make the punishment fit the crime."

In crimes against property, justice calls for restitution, a concept gaining increased recognition in our courts. But in a case of first-degree murder, restitution is impossible. Once taken, a life cannot be returned to its owner.

Is the death penalty then a "barbarous practice," a "vistage of a darker age?" In 1980, in the Kemmler case, the Supreme Court declared, "Punishments are cruel and unusual when they involve torture or lingering death; but the punishment of death is not cruel, within the meaning of that word as used in the Constitution. It implies something inhuman and barbarous, something more than the extinguishment of life."

We no longer draw and quarter murderers nor do we inflict the death penalty for pickpockets. Even the electric chair can be supplanted by a more humane injection of lethal drugs.

As for racial implications in the application of the death penalty, a Justice Department study published last year indicates that whites have a 55 percent better chance of being executed for murder than blacks. The courts have effectively eliminated the validity of this argument in recent decisions. An attempt to invalidate the death penalty by typing the race of the victim to the crime has likewise been rejected by the courts.

And what of the deterrent argument for the death penalty?

Dr. Isaac Ehrlich of the University of Chicago in 1972 made a strong circumstantial case for the correlation of the number of murders which occur in the United States and the death penalty. However, we have no way of finding out how many would-be murderers changed their minds for fear of the death penalty. We can't measure non-occurrences very well.

Nevertheless it would be worthwhile to ponder these statistics. In 1957, when 65 executions took place there were 8,060 murders in the United States. However, 22,500 murders were committed in 1981, a year in which only one execution was performed. These figures are completely disproportionate to the population increase or other measurable factors. Cannot a reasonable inference be made that the death penalty may have a deterrent effect?

But our primary consideration in the re-instatement of the death penalty in Vermont is that justice be rendered by our courts.

One's concept of justice is necessarily determined by philosophical and religious concepts. For those who accept the truth of the Testaments, the justice of the death penalty is supported in Genesis (9:6), "Whoever sheds man's blood, by men shall his blood be shed' and in Exodus (21:2), "He that smiteth a man so that he shall die, shall be surely put to death."

In the New Testament, St. Paul wrote that government "does not bear the sword in vain" but is appointed by God "to execute His wrath on the wrongdoer." Also, Christ's statement that "All who take up the sword will die by the sword" could well be applied to the murderer.

For the non-believer who holds human life in high esteem and who places value on the "quality of life," it should be apparent that the crime of murder threatens both.

If we place such high values on human life, then the most severe punishment is warranted for those who would effectively undermine these values.

In the naural order, we protect that which is more valuable with the greatest safeguards. Only by inflicting the maximum punishment can this be achieved. Using this criteria, we cannot equate life imprisonment without parole, with the death penalty.

Some claim a dichotomy between the right to life (of the unborn) and supporting capital punishment. No parallel exists between the killing of innocent unborn children and the execution of an adult, guilty criminal. Moreover, by not having the option of capital punishment we degrade the right to life of the innocent victim of a murder. The life of the murderer becomes more valuable than that of the victim.

Burlington Free Press, 1/4/87. Reprinted by permission. Michael C. Jacobs, lieutenant colonel U.S. Air Force, retired, is Vermont chairman for Citizens for America, a Washington-based national civic league dedicated to presenting a conservative viewpoint to the public and the media.

©CTIR
University of Denver

There should be no confusion about the word "mandatory" which some think applies to the death penalty, as to life imprisonment.

Those who seek passage of a death penalty by the Legislature wish only to give a judge and jury the option.

The assumption in the two cases cited in the Free Press editorial is unwarranted. A Judge and jury must not only consider the charge but also the circumstances.

Several states which have reinstated the death penalty have also set up a dual trial, with different juries; one to determine guilt, the other, the decision to use the death penalty. This procedure could help obviate prejudice or emotion in the sentencing or an erroneous execution.

Although the statistics for Vermont murders don't yet approach those of New York City, the words of Mayor Edward I. Koch aptly summarize the argument: "Capital punishment must be endorsed and in the appropriate cases, applied, if we are to have a truly civilized society. ...Murder is 'sui generis' in the realm of social and moral evil. The sanctity of human life cannot be credibly proclaimed without capital punishment."

We must insist that the Legislature pass a death penalty bill and not the sop of life imprisonment without bail (a cruel and unusual punishment?)

A death penalty option would be a clear signal to criminals that Vermonters respect the value of human life. Perhaps that message would carry over to lesser criminals who show such terrible disrespect for human dignity in their violent crimes.

©CTIR
University of Denver

AGAINST THE DEATH PENALTY

Reading #1

More than a decade ago, in 1972, with over 600 persons under death sentence in 32 states, the Supreme Court declared that under then existing laws "the imposition and carrying out of the death penalty. . .constitutes cruel and unusual punishment in violation of the Eighth and Fourteenth Amendments." (*Furman v. Georgia*, 408 U.S. 238). To make the nationwide impact of its decision unmistakable, the Court also summarily reversed death sentences in the many cases then before it, involving a tremendous range of statutes, crimes, and fact situations.

However, only two Justices, Thurgood Marshall and William Brennan, were willing to find the death penalty per se unconstitutional. The other three Justices in the majority concentrated their objections on the way death-penalty laws were applied, finding the result so "harsh, freakish, and arbitrary" as to be constitutionally unacceptable. All five majority Justices agreed that the death penalty is cruel and unusual punishment becuase it is imposed infrequently and under no clear standards.

Within four years after the *Furman* decision, more than 600 persons were convicted and sentenced to death under new capital-punishment statues enacted by state legislatures and designed to meet the Court's objections. These laws took two basic forms. About half the legislatures enacted statutes that made the death penalty mandatory for certain specified crimes. In other states, a bifurcated (two-stage) trial procedure was established, in which the jury would first determine guilt or innocence, and would than choose between imprisonment and death in the light of certain aggravating or mitigating circumstances.

In July 1976, the Supreme Court ruled again on the death penalty, attempting to alleviate some of the confusion that had resulted from the *Furman* decision. In *Woodson v. North Carolina,* (428 U.S. 280), the Court declared that a mandatory death penalty for first-degree murder was unconstitutional under the Eighth and Fourteenth Amendments. At the same time, in *Gregg v. Georgia* (428 U.S. 153), the Court moved in the opposite direction, holding that "the punishment of death does not invariably violate the Constitution." The Court upheld the "guided-discretion" type of statute, requiring "objective standards to guide, regularize, and make rationally reviewable the process for imposing the sentence of death."

The chief effect of these rulings was a clarification of the *Furman* holding favorable to those who believe the death penalty is constitutionally permissible. Of the two obvious statutory possibilities left open by *Furman*--mandatory and guided-descretion death sentencing--the latter has been affirmed by the Court as an acceptable alternative. Thus the states as well as Congress have had authoritative statutory models for death-penalty legislation, and more than three dozen state legislatures have enacted death penalties patterned after those the Court upheld in Georgia, Florida, and Texas.

Beginning in 1977, executions resumed, and by the mid-1980s well over a thousand persons were under sentence of death.

Despite the Supreme Court's 1976 ruling in *Gregg v. Georgia*, a severe setback to efforts to declare the death penalty unconstitutional, the ACLU continues to oppose capital punishment on moral and practical, as well as constitutional, grounds. . .

Deterrence

The argument most often cited in support of capital punishment is that it deters capital crimes more effectively than imprisonment. This claim is founded on wish, not fact. The argument against the deterrent efficacy of the death penalty takes three mutually supportive forms:

(1) Any punishment can be an effective deterrent only if it is consistently and promptly employed. Capital punishment does not meet those conditions. Only a small proportion of first-degree murderers is sentenced to death, and even fewer executed.

Although death sentences since 1980 have increased in number to about 250 per year, this is still only 1 percent of all homicides known to the police.[1] Of all those arrested on a charge of criminal homicide, fewer than 2 percent--about 1 out of 75--are eventually sentenced to death.

Between 1930 and 1960 there was one execution for every 70 homicides. During the decade 1951-1960, nine out of ten persons convicted of first-degree murder were not executed, and in the decade of the 1960s executions became still rarer. In the 1970s, with an annual average of nearly 20,000 homicides, death sentences averaged about 100 per year.

Excepts from Hugo Adam Bedau, The Case Against the Death Penalty, Capitol Punishment Project, American Civil Liberties Union, NY: 1984, Reprinted by permission.

©CTIR
University of Denver

Considerable delay in carrying out the death sentence is inevitable, given the procedural safeguards reguired by the courts in criminal cases.

The sobering lesson is that we must either abolish the death penalty or try to achieve a deterrent effect by abandoning the procedural safeguards and constitutional rights of suspects, defendants, and convicts in order to reduce delay, with the attendant high risk of convicting the wrong persons and executing the innocent. The former alternative is surely the only tolerable one: repeal the death penalty entirely in favor of a mode of punishment that can be more efficiently and fairly administered.

(2) Persons who commit murder and other crimes of personal violence either premeditate them or they do not. If they do not, then it is impossible to imagine how any punishment could deter them. The vast majority of capital crimes is committed during moments of great emotional stress, in fear, or under the influence of drugs or alcohol, when logical thinking has been suspended. Impulsive or expressive violence is inflicted by persons heedless of the consequence to themselves as well as to others. In cases where the crime is premeditated, the criminal ordinarily expects to escape detection, arrest, and conviction. It is impossible to see how the threat of a severe punishment can deter an individual who does not expect to get caught. . . .

(3) If, however, there is the possibility that severe punishment does deter crime, then long-term imprisonment is severe enough to cause any rational person not to commit violence. The vast preponderance of the evidence shows that the death penalty is no more effective than imprisonment in deterring crime and that it may even be an incitement to criminal violence:

(a) When the death penalty is used in a given city or state, there is no decrease in the subsequent rate of crimina! homicide. In the 1940s in Philadelphia, for instance, there were as many murders after well-publicized executions as before.[3]

(b) Use of the death penalty in a given state may increase the subsequent rate of criminal homicide in that state. In the years from 1946 through 1955 in California, for example, homicide tended to increase in the days immediately prior to an execution.[4] In New York, between 1907 and 1964, 692 executions were carried out. On the average, over this 57-year period, one or more executions in a given month added a net increase of two homicides to the total committed in the next month. [5]

(c) Death-penalty states as a group do not have lower rates of ciminal homicide than non-death-penalty states. Between 1928 and 1949, average homicide rates in death-penalty states were between two and three times higher than in abolition states.[6]

(d) States that abolish the death penalty do not show an increased rate of criminal homicide after abolition. In Oregon, for instance, which had no death penalty between 1915 and 1920, the homicide rate was 4.0 persons per 100,000 population in 1918, 4.9 in 1919, 4.1 in 1920--and rose to 7.7 in 1921, the first year after the death penalty was restored, and then subsided so that by 1925-1926 it was where it had been in 1919-1920.[7]

(e) States that have reinstated the death penalty after abolishing it have not shown a decreased rate of criminal homicide. In Delaware, for example, where the death penalty was abolished between 1958 and 1961, the annual average homicide rate increased after restoration by 3.7 persons per 100,000 population.[8]

(f) In neighboring states--one with the death penalty and the others without it--the ones with the death penalty do not show a consistently lower rate of criminal homicide. For example, between 1920 and 1974, the homicide rate in Michigan (which has no death penalty) was generally as low as or lower than the neighboring states of Ohio and Indiana, which together executed 302 persons during that period.[9]

(g) Police officers on duty do not suffer a higher rate of criminal assault and homicide in states that have abolished the death penalty than they do in death-penalty states. Between 1928 and 1948, for instance, the rates of homicide and of assault on police in Chicago were half again greater than in Detroit; yet during these years 55 executions were carried out in Cook County, which takes in Chicago, and none in Michigan.[10] The most recent study finds "no evidence that either the provision for capital punishment or its actual level of use is an effective deterrent to police killing."[11]

(h) Prisoners and prison personnel do not suffer a higher rate of criminal assault and homicide from life-term prisoners in abolition states than they do in death-penalty states. In 1965, for example, then abolition states reported a total of eight prison homicides in four states and none in the other six, whereas 37 death penalty states reported a total of 53 prison homicides in 20 states and one in the other 17.[12] More recent research shows that most prison killings continue to occur in death-penalty jurisdictions, and that the percentage of convicted murderers who kill again in prison is about the same in death-penalty and in abolitionist jurisdictions. Evidently, the threat of the death penalty "does not even exert an incremental deterrent effect over the threat of a lesser punishment in the abolitionist state."[13]

Actual experience establishes these conclusions beyond reasonable doubt. No comparable body of evidence contradicts these conclusions.[14] . . .

I must, of course, be conceded that inflicting the death penalty guarantees that the condemned person will commit no further crimes. This is an incapacitative, not a deterrent, effect of executions. Furthermore, it is too high a price to pay when studies show that very few convicted murderers ever commit another crime of violence.[20] Recidivism among murderers does occasionally happen; but as there is no way to predict which convicted murderers will kill again, such crimes can be prevented only by executing all persons convicted of criminal homicide. Such a policy is too inhumane and brutal to be taken seriously. Society would never tolerate dozens of executions daily, yet nothing less would suffice...

Unfairness

Constitutional due process as well as elementary justice require that the judicial functions of trial and sentencing be conducted with fundamental fairness, especially where the irreversible sanction of the death penalty is involved. In both rape and murder cases (since 1930, 99 percent of all executions have been for these crimes), there has been substantial evidence to show that courts have been arbitrary, racially biased, and unfair in the way in which they have sentenced some persons to prison but others to death.

Racial discrimination was one of the grounds on which the Supreme Court relied in *Furman* in ruling the death penalty unconstitutional. More than forty years ago, Gunnar Myrdal, in his classic *An American Dilemma* (1994), reported that "the South makes the widest application of the death penalty, and Negro criminals come in for much more than their share of the executions." Statistics confirm this discrimination, only it is not confined to the South., Between 1930 and 1980, 3,862 persons were executed in the United States. Of these, 2,066, or 54 percent, were black. For the crime of murder, 3,337 were executed; 1,630 or 49 percent, were black. For rape, 455 men were executed, all but two in the South; 405, or 90 percent, were black.[22] During these years black were about 10 percent of the population.

The nation's death rows have always had a disproportionately large population of blacks, relative to their fraction of the total population. Over the past century, black offenders, as compared with white, were executed for less serious crimes and for crimes less often receiving the death penalty (such as rape and burglary); the blacks who were executed were, on the average, younger; and blacks were more often executed than were whites without having their conviction reviewed by any higher court, whatever their age of offense.[23]

In recent years, some have believed that such flagrant discrimination is a thing of the past. During the 1970s and 1980s, about half of those on death row at any given time have been black[24]--a disproportionately large fraction given the black/white ratio of the total population, but not so obviously unfair if judged by the fact that roughly 50 percent of all those arrested for murder were also black.[25] Nevertheless, when those under death sentence are examined more closely, it turns out that race is a decisive factor after all.

. . . A careful study of the death penalty between 1972 and 1977 showed that black killers and killers of whites were substantially more likely to receive a death sentence. In Florida, for example, a black offender convicted of killing a white was 40 times more likely to be sentenced to death than someone (white or black) who killed a black.[28] A more recent study for the years 1976-1980 revealed the same pattern. In Georgia, for example, a convicted murderer was 10 times as likely to get a death sentence when the victim was white. During this period in this state, 35 whites killed blacks but only 1 was sentenced to death; although 310 blacks killed other blacks, only 11 were sentenced to death.[29]

These results cannot be explained away by relevant non-racial factors (such as prior criminal record or type of crime), and they lead to a very unsavory conclusion: In the trail courts of this nation, even at the present time, the killing of a white is treated much more severely than the killing of a black. Where the death penalty is involved, our criminal justice system functions as though white lives where more valuable than black. . .

Discrimination against the poor (and in our society racial minorities are disproportionately poor) is also well established. In some states, e.g., California, studies that revealed no evidence of racial discrimination have shown that socio-economic class is a significant factor in determining who gets sentenced to death.[33] A defendant's poverty, lack of firm social roots in the community, inadequate legal representation at trial or on appeal--all these have been common factors among death-row populations. . .

Justice, it is often insisted, requires the death penalty as the only suitable retribution for heinous crimes. This claim will not bear scrutiny. All punishment by its nature is retributive, not only the death penalty. Whatever legitimacy, therefore, is to be found in punishment as just retribution can in principle be satisfied without recourse to executions.

©CTIR
University of Denver

It is also obvious that the death penalty could be defended on narrowly retributive grounds only for the crime of murder, and not for any of the many other crimes that have frequently been made subject to his mode of punishment (rape, kidnapping, espionage, treason). Few defenders of the death penalty are willing to confine themselves consistently to the narrow scope afforded by retribution. In any case, execution is more than a punishment exacted in retribution for the taking of a life. As Camus wrote, "For there to be equivalence, the death penalty would have to punish a criminal who had warned his victim of the date at which he would inflict a horrible death on him and who, from that moment onward, had confined him at his mercy for months. Such a monster is not encountered in private life."[36]

Furthermore, fairness and equity in punishment have claims upon us in the name of justice no less strong than retribution. The demonstrated inequities in the actual administration of capital punishment should tip the balance against it in the judgment of fair-minded and impartial observers.

In 1971, Justice John Marshall Harlan, writing for the Court, noted: ". . . the history of capital punishment for homicides . . . reveals continual efforts, uniformly unsuccessful, to identify before the fact those homicides for which the slayer should die. . . . Those who have come to grips with the hard task of actually attempting to draft means of channeling capital sentencing descretion have confirmed the lesson taught by history . . . . To identify before the fact those characteristics of criminal homicides and their perpetrators which call for the death penalty, and to express these characteristics in language which can be fairly understood and applied by the sentencing authority, appear to be tasks which are beyond resent human ability." (*McGautha v. California*, 402 U.S. 183)

Yet, five years later, in the *Gregg* decision, the majority of the Supreme Court abandoned the wisdom of Justice Harlan and ruled as though the new guided-discretion statutes could accomplish the impossible. The truth is that death statutes such as Georgia's "do not effectively restrict the discretion of juries by any real standards. They never will. No society is going to kill everybody who meets certain preset verbal requirements, put on the statute books without awareness or coverage of the infinity of special factors the real world can produce."[37]

Even if these statutes were to succeed in guiding the jury's choice of sentence, a vast reservoir of descretion remains; the prosecutor's decision concerning whether to prosecute for a capital or lesser crime, the court's willingness to accept a plea of guilty, the jury's decision to convict for second-degree murder or manslaughter, the decision on insanity, the eventual decision by the governor of clemency--these are choices about which the public remains uninformed and for most of which there are no identifiable standards.

Discretion in the criminal-justice system is unavoidable. Society clearly wishes to mitigate the harshness of capital punishment by allowing mercy for some persons. But when discretion is used, as it always has been, to mark for death the poor, the friendless, the uneducated, the members of racial minorities, the despised, then discretion becomes injustice.

Thoughtful citizens, who in contemplating capital punishment in the abstract might support it, might condemn it in actual practice.

Irreversibility

Unlike all other criminal punishments, the death penalty is uniquely irrevocable. . .

In recent years, it is true that there are no undisputed cases of persons who were executed and then exonerated after it was too late. It is also true that no forum exists in which claims of judicial error can be reviewed and finally settled. And so there is little incentive to try to prove that the defendant was innocent once an execution has occurred. Nevertheless, the possibility of such error remains to haunt any society that insists on using the death penalty. Moreover, the record is full of cases where execution of the innocent has been narrowly averted. Since 1900 in this country, there have been on the average four cases per year in which an entirely innocent person was convicted of murder, and dozens of these persons were sentenced to death.[39] In 1975, only a year before the Supreme Court affirmed the constitutionality of capital punishment, two cases came to light in which six persons had been wrongly condemned. In Florida, two black men, Freddie Pitts and Wilbert Lee, were released from prison after twelve yeas awaiting execution for a murder they never committed. . .

Just months after Pitts and Lee were released, authorities in New Mexico had to release four men who had spent eighteen months on death row for murder before the real killer confessed.[41]

Overzealous prosecution, mistaken eyewitness testimony, faulty police work, a defendant's previous criminal record, inept defense counsel, seemingly conclusive circumstantial evidence, community pressure for a conviction--these factors help explain why the judicial system cannot guarantee that justice will never miscarry.

©CTIR
University of Denver

To retain the death penalty in the face of the demonstrable failures of the system is unreasonable, especially since there are no strong counterbalancing factors in favor of the death penalty.

Barbarity

The traditional mode of execution, still available in a few states, is hanging. Ideally, the neck will be broken, but if the drop is too short there will be a slow and agonizing death by strangulation. If the drop is too long the head will be torn off.

The first major substitute for hanging was electrocution, the most widely used form of execution in this country in this century. The condemned prisoner is led--or dragged--into the death chamber, strapped into the chair, and electrodes are fastened to head and legs. When the switch is thrown the body strains, jolting as the voltage is raised and lowered. Often smoke rises from the head. There is the awful odor of burning flesh. No one knows how long electrocuted individuals retain consciousness. . .

An attempt to improve on electrocution was the gas chamber. The prisoner is strapped into a chair, a container of sulfuric acid underneath. The chamber is sealed and cyanide is dropped into the acid to form lethal gas. As the gas fills the chamber, the prisoner turns purple and drools. The eyes pop. Unconsciousness may not come for several minute, but even then the body continues to struggle for air.

Two states, Idaho and Utah, still authorize the firing squad. The prisoner is strapped into a chair, and hooded. A target is pinned to the chest. Five marksmen, one with blanks, take aim and fire.

The latest mode of inflicting the death penalty, enacted into law by over a dozen states, is lethal injection, first used in Texas in 1982. Although arguably more humane, efficient, and inexpensive than other alternatives, it is still objectionable. There is no way of knowing that it is really painless. . . .

Indeed, by its veneer of decency and by subtle analogy with life-saving medical practice, the chief result of death by lethal injection is to make killing as punishment more acceptable to the public. Even when it prevents the struggles of the condemned person and avoids maiming the body, it is no different from hanging or shooting as an expression of the absolute power of the state over the helpless criminal. . .

Just Desserts

It is often argued that death is what murderers deserve, and that those who oppose the death penalty violate the fundamental principle that criminals should be punished according to their just desserts.

If this principle is understood to require that punishments are unjust unless they are *like* the crime itself, then the principle is unacceptable. It would require us to rape rapists, torture torturers, and inflict other horrible and degrading punishments on offenders. It would require us to betray traitors and kill multiple murderers again and again, punishments impossible to inflict. Since we cannot reasonably aim to punish all crimes according to this principle, it is arbitrary to invoke it as a requirement of justice in punishing murderers with death.

If, however, the principle of just desserts is understood to require that the severity of punishments must be *proportional* to the gravity of the crime, and that murder being the gravest crime deserves the severest punishment, then the principle is no doubt sound. But it does not compel support for the death penalty. What it does require is that crimes other than murder be punished with terms of imprisonment for other deprivations less severe than those used in the punishment of murder.

Criminals no doubt deserve to be punished, and punished with severity appropriate to their culpability and the harm they have caused to the innocent. But justice in the treatment of offenders must also respect the human rights of the offender. Killing them as punishment fails this test.

Financial Costs

It is sometimes suggested that abolishing capital punishment is unfair to the taxpayer, as though life imprisonment were a great financial burden and obviously more expensive than an execution. And so it is, if one does not take into account all the relevant costs. A capital trial normally takes much longer than one in which the death penalty is not involved, and lengthy appeals almost invariably follow. Trial and appeal costs, including the time of judges, prosecutors, public defenders, and court reporters, and the high costs of briefs are all borne by the taxpayer. *Time* magazine reported that the commutation of the death sentences of fifteen Arkansas prisoners saved the state an estimated $1.5 million, considering the many appeals that would have been argued.[47]

Richard McGee, as administrator of the California correctional system, wrote: "The actual costs of execution, the cost of operating the super-maximum security condemned unit, the years spent by some inmates in condemned

status, and a pro-rata share of top-level prison officials' time spent in administering the units, add up to a cost substantially greater than the cost to retain them in prison the rest of their lives."[48] A 1982 study showed that if the death penalty were reintroduced in New York, the cost of the capital trial alone would be more than double the cost of a life term in prison.[49] The only way to make the death penalty a "better buy" than imprisonment is to weaken due process and appellate review, which are the defendant's (and society's) only protections against the grossest miscarriages of justice.

Abolition Trends

The death penalty in the United States also needs to be put into international perspective. In 1962, it was reported to the Council of Europe that "the facts clearly show that the death penalty is regarded in Europe as something of an anachronism. . . ."[50] Twenty years later, all the countries of western Europe have abolished the death penalty. In many, it is unconstitutional. In Great Britain, it was abolished (except for treason) in 1971. Canada abolished it n 1976. The United Nations General Assembly affirmed in a formal resolution that, throughout the world, it is desirable to "progressively restrict the number of offenses for which the death penalty might be imposed, with a view to the desirability of abolishing this punishment."[51]

Conspicuous by their indifference to these recommendations are nations generally known for their disregard for the human rights of their citizens: China, Iran, South Africa, the Soviet Union. In these nations, executions remain a commonplace for many crimes.[52] Americans should be embarrassed to find themselves linked with the governments of these nations in retaining execution as a method of crime control.

Despite the fact that public opinion supports retention of the death penalty, the ACLU is not alone in opposing it. Catholic, Jewish, and Protestant religious groups, minority and public-interest law groups, as well as many other groups make up the more than fifty organizations that constitute the National Coalition Against the Death Penalty.

Once in use everywhere and for a great variety of crimes, the death penalty today is generally forbidden by law and even more widely abandoned in practice. The unmistakable trend is toward the complete abolition of capital punishment.

---

[1]See U.S. Dept. Justice, Capital Punishment (1980-1983).

[2]See Uniform Crime Reports (1980-1983).

[3]Dann, The Deterrent Effect of Capital Punishment (1935): Savitz, in J. Criminal Law, Criminology & Police Science (1958).

[4]Graves, in Bedau, ed., The Death Penalty in America (1964).

[5]Bowers and Pierce, "Deterrence or Brutalization," in Crime & Delinquency (1980).

[6]Schuessler, in The Annals (1952): Reckless, in Crime & Delinquency (1969).

[7]Sellin, The Death Penalty (1959) and the Penalty of Death (1980).

[8]Sellin, The Penalty of Death (1980); Samuelson, in J. Criminal Law, Criminology & Police Science (1969).

[9]Sellin, The Penalty of Death (1980).

[10]Sellin, The Penalty of Death (1980).

[11]Bailey, in Criminology (1982).

[12]Sellin, The Penalty of Death (1980).

[13]Wolfson, in Bedau, ed., The Death Penalty in America 3rd ed. (1982).

[14]Baldus and Cole, in Yale Law J. (1975).

[20]Auerbach, in Georgia J. of Corrections (1974), Bedau, in "Sentencing in Capital Cases," Senate Hearings (1978).

[22]See National Prisoner Statistics (1979).

[23]Bowers, Legal Homicide (1984).

[24]National Prisoner Statistics (1972-1981).

[25]Uniform Crime Reports (1972-1981).

[28]Bowers, Legal Homicide (1984).

[29]Gross and Mauro, Stanford Law Review (1985).

[33]Stanford Law Review (1969).

©CTIR
University of Denver

[36]Camus, "Reflections on the Guillotine," in Resistance, Rebellion and Death (1960).
[37]Black, Caital Punishment: The Inevitability of Caprice and Mistake (1982).
[39]See Badau, ed., The Death Penalty in America (1964). MacNamara, in Crime and Delinquence (1969); and Bedau and Radelet, unpublished research (1984).
[41]"Capital Punishment," Senate Hearings (9181).
[47]Time, January 11, (1971).
[48]McGee, in Federal Probation (1964).
[49]N.Y. State Defenders Assn., Capital Losses (1982).
[50]Ancel, The Death Penalty in European Countries (9162).
[51]UN, Ecosoc, Official Records 58th Sess. (1971). Suppl 1. p. 36. reaffirmed in 1977 by the General Assembly.
[52]Amnesty International, The Death Penalty (1979).

Reading #2

Many of us have been involved in trying to confront Americans with the reality of torture as it is practiced around the world, and also with the ugly reality of the death penalty, not only as it is practiced around the world but as it is practiced in this country. It's apparent that many Americans are genuinely horrified at the thought that in places like Chile or South Korea prisoners are taken, strapped down, and electric shock is applied to their bodies until they are in excruciating pain, but find it acceptable, or at least less alarming, that in a place like Florida prisoners are taken, strapped down, and electric shock is applied to their bodies until they are dead. Many Americans, it is clear, are shocked and horrified that drugs are used in a place like the Soviet Union, not to cure people but to cause pain to prisoners, but find it acceptable, in fact find it humane, that in a place called Texas drugs are used not to cure people, not to cure prisoners, but to poison prisoners to death.

The struggle against torture cannot be separated from the struggle against the death penalty, because they are in fact the same struggle. Amnesty International's opposition to both torture and the death penalty are based on the same article of the Universal Declaration of Human Rights, Article 5, which states that no one, for any reason, under any circumstance, even in national emergencies, should be subjected to torture or cruel, inhuman or degrading punishment.

Amnesty International asserts that an execution, the total extinction of a human personality, is the ultimate cruel, inhuman and degrading punishment. That particular assertion is almost never challenged. Rather the cruelty of the death penalty is justified, and is justified in the same way that every human rights violation is justified by those who carry them out. It is better for one man to be killed than a whole society to be troubled, . . . better for a few to be tortured than a whole society to be troubled, . . . better for a few . . . to be executed . . . than for a whole society to be troubled. That is the justification we give. It is better to sacrifice the individual for some higher cause.

Of course as you go around the world the higher cause changes for which these individuals are being sacrificed. In a place like Guatemala it might be preventing revolution, in a place like Ethiopia it might be preventing counter-revolution, in the Soviet Union it might be preventing embezzlement, in Singapore it might be preventing the drug traffic, in Malaysia it might be preventing the arms traffic, in Nigeria it might be preventing armed robbery, and in the United States the higher cause is deterring murder.

Let me underline: the rationale is the same whatever the higher cause. The American who is horrified to hear that Kurds are being executed in Iran, or that so-called subversives are being tortured in Argentina, while at the same time demanding that convicted murderers be put to death in the United States, is not reflecting a different set of values. He is simply responding to a different kind of threat. In the United States the threat may be criminal violence that results from social disintegration. Rather than dealing with the underlying causes of the problem, people instead simply inflict pain and death on a few selected human bodies.

This gives the appearance of doing something about violent crime without having to touch in any way the basic structures and relations in the society which might actually have something to do with violent crime. . . . Even if someone could demonstrate that there was some social benefit to be gained from executing some individuals, we would not be in favor of execution. . . . There are some means which no government can use to protect society, because in using those means, you destroy the very values that make that society worth protecting. . . .

In the United States we are also told that those who are about to be killed by the state are not really people--they are monsters, or they are animals, or they are cancers which have to be cut out other social body . . . so we deny that they are human beings. . . . It is much easier to deny the humanity of people whose humanity the whole society has already put into question. As long as it [death penalty] can be applied primarily to racial minorities, to the poor, to social minorities, then who is going to care? I mean, who's going to care if every year we select out a few hundred people who have not only committed terrible crimes but are overwhelmingly poor, or belong to racial

---

Excerpts from a speech delivered by Larry Cox at Amnesty International USA's Annual General Meeting, Chicago, Illinois, June 23, 1984. Reprinted by permission.

©CTIR
University of Denver

minorities, or are clearly mentally ill? Powerless groups. Who is going to protest? Who is going to care about of those kind of people?

We care about those people because we understand the meaning of human rights. . . . We care because we know that not even the most vicious mass murderer poses a greater threat to this society than those who openly, publicly, advocate that the extermination of a human being can be an acceptable solution to a problem. That is the threat we are fighting against. That is why we are fighting against the death penalty.

©CTIR
University of Denver

THE HOLOCAUST THROUGH LITERATURE

Overview: The Holocaust is often presented in textbooks as countless, horrifying statistics about mass killings, torture, medical experimentation, systematic starvation, and the use of slave labor. Often students are numbed by the numbers and find it difficult to relate to--or even imagine--the effects of this inhumane treatment on those who suffered it. This activity focuses on the experiences of one boy and by doing so makes the Holocaust more personal and understandable. It is based on Nobel Peace Prize winner Elie Wiesel's autobiographical novel *Night.*

Objectives:

To understand the treatment of victims by the Nazis and the responses of victims to their treatment
To analyze major themes from a novel through discussion and writing
To reflect on the meaning(s) of the Holocaust for the students' lives

Grade Level: 9-12

Time: Three to five class periods

Materials: *Night*, by Elie Wiesel (New York: Bantam Books, 1982)
Handout #32, "Questions on *Night*," page 144
Supplementary materials for the teacher, or for student research if the activity is extended: *The War Against the Jews: 1933-1945*, by Lucy S. Dawidowicz, NY: Bantam Books, 1979; *The Survivor: An Anatomy of Life in the Death Camps*, by Terrence Des Pres, NY: Oxford University Press, 1981; *The Destruction of the European Jews*, by Raul Hilbert, Chicago: Quadrangle Books, Inc., 1967; *The Short Life of Sophie School*, by Herman Vinkle, NY: Harper and Row, 1984; *The Abandonment of the Jews*, by David S. Wyman, NY: Pantheon Books, 1984

Procedures:

Note: If this activity is not part of a larger unit on the Holocaust, it is essential that *Night* be placed in a larger historical context. The supplementary materials suggested above will provide you with the necessary background to present a brief overview of the period and fill in some of the gaps in student knowledge.

1. Prior to the activity, have students read *Night*. (Note: The book is only slightly more than 100 pages and can be completed by an average reader in four hours. If you cannot purchase a classroom set, have students share a few copies.)

Ask them to think about and write down notes on the following four questions as they read:

- What was the treatment of Holocaust victims?
- What were the effects (physical, emotional, and spiritual) of this treatment?
- How did the victims increase their chances of survival?
- What did the victims do, or not do, to resist?

Written with Carol D. Schulz, Northfield Junior-Senior High School, Northfield, Vermont.

©CTIR
University of Denver

2. Begin by asking students to spend ten minutes writing in response to the question, "How did reading *Night* make you feel?" before you move into a discussion of the plot and related themes. This is a very powerful book; students might need to share their feelings and personal reactions before they turn to an examination of the text itself. Have some students read what they wrote to begin the discussion.

3. Distribute Handout #32, "Questions on *Night*," and divide the students into four groups according to the following themes: treatment of Holocaust victims; effects of treatment on the victims; survival of victims; and resistance by victims. Have the students spend the remainder of the period in small groups developing answers to those questions which pertain to their topic. These are primarily comprehension questions but they can serve as stepping-stones to more far-reaching discussions of the text's themes.

4. Begin the follow-up discussion with individual group reports focusing on the four themes. Depending on your time constraints, this discussion could last for several days.

5. After ample time has been provided for this analysis of the text, shift the focus to questions which challenge students to reflect on the Holocaust in terms of their own lives and their understanding of the world in which they live. The following questions might help to bring focus to this essential part of the activity:

- Are there lessons we can learn from studying the Holocaust? Lessons about obedience to authority, about one's responsibilities to one's fellow human beings, and about the resiliency of the human spirit?

- Many people, including government officials in Europe and the United States, knew about Hitler's Final Solution but stood by and allowed the Holocaust to happen. Why do you think this happened?

- Could a Holocaust happen again? What conditions would need to exist?

- How could human beings treat fellow human beings in these ways?

- What are the human rights or dignity themes which emerge in the novel? Do these manifest themselves in today's world? In the students' own lives?

- Elie Wiesel has written, "Jewish memory . . . robbed the executioner of his final victory." What do you think he meant by this?

Some people have argued that too much attention is paid to the Holocaust. After all, they contend, there are other examples of mass killings, of acts of genocide, in human history. Treat the Holocaust as an historical event, they say, but don't dwell on it. How do you react to this point of view?

6. Conclude this activity with a written assignment. Have students select a theme of importance to them that emerges from the novel. Have them spend time in class writing a rough draft of a paper which will be completed as homework. If they have difficulty selecting a theme, you might suggest the following topics.

- Eliezer's father says, "The yellow star? Oh, well, what of it? You don't die of it. . . ." What is the significance of this statement in the context of the book? Also, are there other people in the world who have or are presently suffering under a type of "yellow star"?

- Write a portrait of a survivor. What kind of person would s/he tend to be? What did those who survived do to escape death? Could one survive without the help of others?

©CTIR
University of Denver

- Explain the following passage from the text. "The cherished objects we had brought with us thus far were left behind in the train, and with them, at last, our illusions." What role did illusion play in the lives of the Jews of the ghetto? Are there any similarities between their illusions and ones which we possess today?

What is the significance of the book's title?

©CTIR
Univeristy of Denver

QUESTIONS ON *NIGHT*

A. Treatment of Holocaust Victims

- Describe the expulsion from the ghetto. How does Eliezer react? How does his father react? How do the Germans behave?
- Why were the Jews driven from the ghetto and placed in the concentration camps?
- What tactics did the Nazi SS use to dehumanize their victims?
- What explanations can you offer to explain why these Nazis participated in these horrible acts?

B. Effects of Treatment on the Victims

- What were the dominant feelings exhibited by the Jews while in the ghetto? Is there a change once they are moved to the camp? How do the inmates feel about themselves?
- Do the inmates, particularly Eliezer and his father, show any feelings of anger, hatred, or guilt? How do you explain the presence or absence of these feelings?
- What happens to the inmates', particularly Eliezer's, religions beliefs and practices in the camps? How do you explain this?

C. Survival of Victims

- What sorts of actions did the victims take to increase their chances of survival?
- Do the inmates help each other? If so, how?
- Do you think one's survival depended as much on luck as anything else?
- What part did hope and/or faith play in one's chances to survive?

D. Resistance by Victims

- Why didn't the Jews of Sighet run away when they hear Moche the Beadle's report?
- Why didn't the Jews revolt when they arrived at the camp?
- Why did the young want to revolt while the old opposed it?
- In what ways did the inmates subvert the system or resist while in the camp?

©CTIR
University of Denver

REFUGEE WOMEN: THE ENDURING MAJORITY*

Overview: Through background information and personal stories of women refugees, students study the refugee situation in two different parts of the world: Sudan and Southeast Asia.

Objectives:

To learn about refugee conditions in certain parts of the world
To understand the problems particular to refugee women, who are the majority
To understand strategies by which refugee women help themselves

Grade Level: 9-12

Time: 1-2 hours

Materials: World Map
Handout #33, "Refugee Women: Case Studies," page 147
Optional: United States Committee for Refugees, *World Refugee Survey* (yearly)

Procedures:

1. Introduce the subject by having the class identify those places in the world where there are large numbers of refugees. Have them indicate the sending and receiving countries. Mark these on the world map.

2. Indicate that this activity based on the true stories of refugee women, collected by the United Nations High Commissioner for Refugees (UNHCR). Point out that women and children, usually the most vulnerable people in a society, make up 75 percent, or 8 million, of the world's 12 million refugees (1990). In many crises, women, the elderly and the young often flee to a safer place while the adult men stay behind to fight an enemy or protect crops and property. In certain situations, when men are killed, imprisoned, or forced to serve in the military, women and children are permitted to leave.

Amnesty International reports "Rape, abduction, sexual harassment, physical violence, and the not-infrequent obligation to grant 'sexual favors' in return for documentation and/or relief goods remain a distressing reality for many women refugees along escape routes and in border areas, camps, settlements, and urban centers." A woman may have problems qualifying for asylum. She may have difficulty telling a male interviewer about her experiences and establishing her claim to persecution, especially if she has been subjected to sexual assault.

Female refugees may also be sexually assaulted or otherwise persecuted by national authorities because of their own beliefs or activities. It is also a way to terrorize women, their husbands, or families.

3. Divide the students into two groups (Sudan and Southeast Asia) and assign each the refugee profiles. Each group works together to answer the questions below about these refugee women. (Note: Have students keep track of new words and concepts. This can serve as the basis for an activity in itself.)

- Where is the home country and country of asylum of each woman whose story is being told here? Identify these on a map.
- What seem to be the root causes that have forced so many people like these women to leave their homes? Is the cause local, national and/or international?
- What are the key problems that these women face when they become refugees? What caused these problems? Which of their problems are a result of their gender?

---

* Adapted from David Donahue and Nancy Flowers *Uprooted: Refugees in the Global Community*, Alameda, CA: Hunter House, Forthcoming 1993. With permission of the authors.

©CTIR
University of Denver

- What are some of the ways these women have overcome their problems, improved their situation, and helped themselves and their families survive?

- How do you feel about what you have read? Would you like to find out what you might do to help refugees such as these?

After ample time, use these questions to organize the subsequent discussion.

Follow-up:

This activity can lead into an action-oriented project. Students might, for example: a) identify refugee groups in their own community and, if appropriate, offer them assistance, or b) determine what our government does which either causes or helps solve some of the problems identified and contract government officials to encourage certain actions.

©CTIR
University of Denver

Refugee Women: Case Studies

SUDAN

GENERAL BACKGROUND

Despite serious internal problems such as drought and civil war, Sudan has one of the most liberal refugee policies in the world and has provided asylum to more than a million refugees fleeing persecution and oppression in neighboring countries such as Zaire, Chad, Uganda, Eritrea, and Ethiopia. While this policy has been economically costly to Sudan in the short term, it reflects the government's humanitarian ideals and belief in the need for mutual support among African nations. It also enables the efficient utilization of underdeveloped agricultural lands and so will ultimately have many economic benefits to the country.

The largest refugee community in Sudan are the Eritreans. Eritrea is a small region on the Red Sea to the north of Ethiopia. For more than thirty years the Eritrean people have been fighting off Ethiopian attempts to annex Eritrea. The effects of this prolonged war, complicated by successive droughts and locust plagues, have caused great internal dislocation and have forced more than 300,000 people to flee into Sudan. Until 1984 most Eritrean refugees in eastern Sudan were considered self-sufficient, with only 25 percent living in refugee camps and receiving economic assistance. However, because of a massive crop failure and the failure of the Ethiopian government to distribute famine relief supplies to areas of the country where there was opposition to annexation, a huge number of people sought refuge in Sudan during 1984-85. Up to 300,000 people died. Massive relief programs had to be launched, not only for the new arrivals but also for the refugees who had been there for years who could no longer sustain themselves.

Besides the Eritreans, there are other large refugee communities in the Sudan. Uganda, another neighbor of Sudan, has also experienced years of political unrest from internal armed conflict that has caused thousands to flee across the border into Sudan. In 1983 more than 260,000 people fled the West Nile area of Uganda. Refugees have also come into Sudan from Chad, another neighbor who has experienced civil war during the 1980s.

All refugees have not come from outside Sudan, however. That nation has also experienced civil war between the government and the Sudan People's Liberation Army in the south. This conflict, which has continued for more than a decade, has caused widespread starvation in southern Sudan and the flight of over a million Sudanese to Ethiopia, Uganda, and cities in the north.

BACKGROUND ON WOMEN REFUGEES

The situation of refugee women in the Sudan is complicated by the fact that 75 percent are illiterate in their native languages and 92 percent are illiterate in Arabic, the official language of Sudan. To achieve long-term improvements in their lives, refugee women need the ability to read, as well as to acquire elementary math and business skills.

Eritrean women also experience problems because the social customs of Sudan, an Islamic society, do not approve of womens being actively engaged in the decision-making process. Thus, services to assist refugees are usually designed by men and the special needs of women are ignored, especially the domestic and child-care tasks that take up so much of their time. Women as a result are often denied equal access to medical care, food and water distribution, and education.

The harsh conditions encountered by the Eritreans in their own country and during their flight have left deep emotional scars on the people. A 1985 survey in one camp showed that 34 percent of the women had lost at least one child in the previous four months.

Because arable land is limited, Sudan has needed to develop an economic base not dependent on agriculture. Relief agencies have encouraged refugee women to develop home-craft industries such as soap making, embroidery, pottery, and basket weaving, along with some small animal husbandry projects such as poultry and egg production. It is important that a market exists for their products and that they be able to maintain production without outside assistance and resources.

©CTIR
University of Denver

Although circumstances in the Sudan improved for refugees in the late 1980s and many people were able to return home, both the drought and civil war conditions have begun to reoccur. The international aid community is beginning to prepare for a new crisis of hunger and refugees in the 1990s.

WOMEN REFUGEE CASES: SUDAN

Aycha, aged 19, is a widow from Eritrea. She arrived in the Sudan after a two week trek through the desert. Weak from poor nutrition, physically exhausted, and suffering from blistering sores, she was directed to a refugee settlement. Her ordeal was not yet over, however. A policeman from the nearby town raped Aycha, threatening to send her back to Eritrea if she did not comply. The act of rape was subsequently medically confirmed. Charges have been brought against the policeman, and Aycha is receiving care and assistance.

Aminata is 28 years old and comes from Chad. She accompanied her husband into exile with her three children and his first wife. A few months later, her husband was resettled with his first wife in a European country, and despite all promises, she was never able to join him as the law of the resettlement country forbids bigamy. Aminata survived by selling her jewelry and by doing housework when she was able to leave her children with a neighbor. Because of financial problems, she applied to the local United Nations High Commissioner for Refugees (UNHCR) office for help. A social worker studied her case and helped her to open a small cafe in the courtyard of her house. Without having to leave her home, she cooks meals to be eaten on the spot and also to be taken away.

Hali, aged 42, with 5 children of her own, is an "umulisso," a traditional birth attendant, who in her home village was responsible for the care of pregnant women. She and other umilissos now work with the health team in the refugee camp to improve the nutritional status of pregnant women. Hali is the link between the central health care unit and the community. On the one hand, she relays information regarding numbers of pregnant women, births, deaths, and obstetric emergencies to the health care center; on the other, she introduces preventative health care to the pregnant women in her section. She distributes weekly doses of iron and cloroquine directly to the women in her section to prevent anemia and malaria. Hali is being taught the basic principles of good nutrition so that she, in turn, can teach the women in her section to put together foods suitable for their particular needs. It has taken some time for Hali to establish the trust and respect required to convince the refugee women in her section, who come from many different regions, that this health program is set up for their health and benefit.

©CTIR
University of Denver

SOUTHEAST ASIA

GENERAL BACKGROUND

Escaping to Refugee Camps

Although the Vietnam War ended in 1975 with the capture of Saigon by North Vietnamese and Viet Cong troops, it was followed by over a decade of intense regional disturbances. Conflicts among and with Thailand, Cambodia, Vietnam, and Laos produced mass migrations which helped bring these once-prosperous Indochinese nations to economic ruin.

In Cambodia, for example, between 1975 and 1978 nearly two million people died by starvation, disease, or murder at the hands of the Khmer Rouge, led by the Pol Pot faction. When the Vietnamese invaded Cambodia in 1978 and drove the Khmer Rouge across the Thai border, over 200,000 refugees moved to the Thai-Cambodian border to escape the horrors of war. Many refugees fortunate enough to get to camps across the border in Thailand run by the United Nations High Commission for Refugees (UNHCR) have been resettled in other countries.

Those, however, who settled in refugee camps inside Cambodia found themselves still caught up in these wars. The refugee camps were controlled by hostile political groups. When the border to Thailand was sealed in 1980, these camps became targets for attacks from other Cambodian factions as well as the Vietnamese. In 1984 a major military offensive against the camps caused 240,000 people to move across the border into Thailand, but the new camps set up there were still controlled by competing political factions. By the end of the 1980s these camps contained 315,000 people, with thousands of young men hiding in camps in the surrounding forests. They had become heavily armed centers of guerrilla activity with high levels of violence and abuse against the weak, especially women and children.

Flight from Vietnam

Although refugees from Cambodia have been able to find sanctuary by crossing the land border into neighboring Thailand, for the Vietnamese, escape is usually even more perilous. Most of the 1.25 million who have fled Vietnam since 1975 have done so in small boats, hoping to reach a country of asylum where they can be accepted into refugee camps and ultimately be accepted for resettlement in the West.

Such hazardous voyages emphasize the desperation of these people to seek sanctuary outside Vietnam. It is estimated that for every ten refugees who safely reach a country of asylum, five disappear at sea. In other words, approximately 500,000 thousand people have perished in their attempt to escape from Vietnam. Not only do these Vietnamese "boat people" face detection and prolonged imprisonment for trying to escape, they also run the risk at sea of bad weather or attack by pirates.

These pirates are not the swashbuckling kind romanticized by Hollywood, but thugs and murderers. Motivated by booty or centuries-old racial antagonisms, the pirates board the boats, steal anything of value, and attack the refugees. During the early 1980s about 80 percent of boats were attacked. Antipiracy measures have reduced that figure to 40 percent. If victims survive a first attack, a second attack is virtually certain; the average number of attacks has almost consistently exceeded two per boat since 1981.

Women and young girls are the most vulnerable during pirate attacks. As well as being subjected to physical abuse, women are commonly raped, often repeatedly. Girls as young as six years old have been sexually assaulted, as have elderly women. Young women are commonly abducted by the pirates and few are ever seen again. Some are thrown overboard after hours or days of abuse. Others are sold into prostitution by their captors.

Aside from physical problems caused by rape and assault, women and girls experience long-lasting emotional problems. These include depression, anxiety over possible pregnancy, loss of esteem by family and friends, and

©CTIR
University of Denver

fear of what their experiences will mean for their chances of a happy marriage. Recurring nightmares are common, as is the fear of male strangers.

Waiting in Resettlement Camps

For those who survive the journey, the dangers are not over. Usually they face a period of several years in refugee camps in Indonesia, Malaysia, Thailand, Hong Kong, and the Philippines, where they wait for resettlement in a western country. Women, especially young, unmarried women, are especially vulnerable within these camps in Southeast Asia. Despite concerted efforts by authorities, sexual favors are still commonly extorted in return for food and other necessities.

While refugee women from Vietnam have much the same problems and needs as refugee women the world over, the trauma of their flight and subsequent internment in camps where they await resettlement magnifies their need in two areas: protection and access to psychological counseling.

WOMEN REFUGEE CASES: SOUTHEAST ASIA

Kol-Som is a 70-year-old midwife living in the Khao-I-Dang camp in Thailand. These are her own words, "Here at Khao-i-Dang we try to hold on to some of our old traditions from Cambodia. There are many of us who have lost everything. But the things we have learned nobody can take from us, and we have a duty to pass them on. In that way we stay alive, even though we live behind barbed wire. I came to Thailand together with my husband when our country was invaded by the Vietnamese. I had a son. He died under Pol Pot and left five children. My husband came to miss his grandchildren so much that I was no longer able to keep him. He kept insisting on going back to Cambodia. I wasn't well and didn't want him to go. But he wanted to be off. I have learned that my husband is dead, so now I am alone. As far as I know I am about 70 years old. But my age is not very important as long as I am needed. And fortunately there is a need for me here at the health center every single day. I am the one who helps new babies into the world. I'm very fond of my work as a midwife."

Pick Kola, aged 13, is from Cambodia. She has been living in a refugee settlement in Thailand near the Cambodian border for three years. The camp is guarded, but recently armed gangs from Cambodia have broken into the camp to rob and terrorize the refugee population. Pick Kola's family hut is on the edge of the settlement, so each night they move into the center of the compound and sleep huddled together in the open. One night a gang entered the camp and went on a rampage that lasted for over five hours. Those refugees who could not pay the money demanded of them were simply killed by the attackers. Pick Kola hid in a fox hole. Her mother and sisters, however, were not so fortunate: they were shot as they tried to flee.

Lien is a 22-year-old Vietnamese woman. Over two years ago she boarded a flimsy fishing boat with seventy-nine other people and put to sea for a nearby country. Their reserves of food and water were soon exhausted, and after ten days at sea the boat ran out of fuel. Passing ships ignored their cries for assistance. Pirates attacked the boat twice. On the first occasion, the refugees were stripped of valuables and possessions. On the second, Lien was one of several young women taken on board the pirates' boat and repeatedly raped. After a total of twenty-seven days at sea the refugees were finally rescued by a passing ship and disembarked at Hong Kong, the nearest port. Lien is still in a transit camp in Hong Kong awaiting acceptance by a western country. The pirates who attacked the refugees have subsequently been identified and charges brought against them in a Provincial Court for rape and gang robbery.

Bihn is a 45-year-old Vietnamese woman. She and her husband have ten children, five of whom are with her at Pulau Bidong camp in Malaysia. The other five have been settled in Australia. Bihn and her family are hoping to join them. While she waits, Bihn, like refugee women around the world, cares for her family. Her daily life revolves around keeping the family fed, clean, and clothed, as well as maintaining a stable emotional environment. Although Bihn has little leisure time to study, she realizes that she needs to be able to understand and speak English if she settles in Australia. She goes to school with a group of adults every evening for two hours. At the end of a long, tiring day, she finds going to school difficult, as is learning a new language at the age of 45. But Bihn has great determination. She knows that the future well-being of her family will be determined by her ability to adjust to a completely new life, language, and culture. And for this reason she goes to school every night to learn English.

©CTIR
University of Denver

Saom Meak, her husband Samy, their three children, and her mother fled Cambodia in 1979. They survived the treacherous jungle trek and spent the next four years in three different refugee camps. In December 1983, the family was resettled near Saom's sister in Atlanta, Georgia. Six months later, Samy died of liver cancer. Saom soon became ill with diabetes and had to quit her job. Unable to speak English, yet the sole breadwinner for her family Saom was forced to apply for public assistance. However, with the help of a project designed to train refugee women, Saom has become a registered family day-care provider and now earns enough to pay her bills.

©CTIR
University of Denver

LINKING LEARNING WITH ACTION

Overview: This activity provides opportunities for their students to integrate academic learning with human rights activism. It offers students a chance to translate an increased human rights awareness and concern into effective action. This activity can be adapted for use with almost any curriculum considering human rights or other justice-related theme and there are many ways through which the local and the global can be linked. It would be ideal if an activity of this sort became a school service-learning project undertaken by students each year. Such a program would exemplify an institutional commitment to the achievement of human rights. Furthermore it would make a statement to students and community abut the importance of integrating theory and practice.

Objectives:

To become knowledgeable of selected human rights conditions, locally and globally
To conduct research into the activities of human rights organizations in their community and elsewhere
To translate personal concerns into effective human rights action
To analyze and report on a field experience

Grade Level: 7-12

Time: Variable

Materials: None

Procedures:

1. Read the following quotation by Eleanor Roosevelt, Chair of the U.N. Human Rights Commission which created the UDHR, to students:

> **Where, after all, do universal rights begin? In places, close to home--so close and so small that cannot be seen on any maps of the world. Yet they are the world of the individual person; the neighborhood he lives in; the school or college he attends; the factory, farm, or office where he works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these right have meaning there, they have little meaning anywhere. Without concerned citizen action to uphold them close to home, we shall look in vain for progress in the large world.**
>
> Eleanor Roosevelt, *The Great Question*, NY: United Nations, 1958.

2. Begin this activity by having your students identify human rights about which they are concerned. These might emerge from class discussions, television, newspapers, their analysis of conditions in their own world (school, community, nation, planet), or their study of the Universal Declaration of Human Rights or the U.S. Bill of Rights.

3. Have the class as a whole select three or four human rights concerns that will become research topics. Have them generate a series of questions which address the following: a)what is the problem, locally and globally; b) what is being done locally and globally; and c) what might they, the students, do to help fellow human beings to improve their human rights condition.

4. Divide the class into teams to research these human rights concerns. Some will conduct a survey in their community, while others will conduct library research to determine the global conditions regarding these human rights. They should identify particularly needy countries or groups of people and develop a global picture based on sources, such as the United Nations, World Bank, and U.S. Census. Students might also develop a list of organizations whose work focuses on their particular human rights concerns.

5. After gathering information on the rights situation, locally and globally, and discussing it in class, have the students decide which human rights problem (or problems) they wish to adopt as a class project. Brainstorm ways in which they can become involved and begin to develop of plan of action. December 10, which is Human Rights Day, might be designated as class project decision day.

©CTIR
University of Denver

6. During the remainder of the year, have students develop and implement an action plan that aims at eliminating the human rights problem. They can do this through activities such as educating school and community via posters, plays, assemblies, newspaper articles, demonstrations, letter writing campaigns, fund raising to support local and global relief and development agencies, and offering volunteer service to local or international organizations.

Be certain to relate these activities to the students' academic work. Students can accomplish this through research about the nature of the human rights problem, locally, nationally, and globally, and through recording, analyzing, and sharing their experiences through class presentations and written reports. There are also many opportunities for students to express themselves through art, video, music, and drama. These in particular should be encouraged as this activity lends itself to nontraditional modes of learning.

Follow-up:

An alternative approach to action on human rights is to have the students focus on an issue in their own school. They might identify ways in which they believe their rights or humanity are not being properly respected and choose to act in this area.

©CTIR
University of Denver

SELECTED BIBLIOGRAPHY OF CURRICULUM MATERIALS

American Bar Association (Fall 1992) *Update on Law-related Education* (theme issue entitled "Law in World Cultures")

American Federation of Teachers International (1982) *Education: Values and Perspectives on Four Human Rights.* Washington, D.C.: American Federation of Teachers.

Amnesty International USA, National Steering Committee on Human Rights Education (semiannually) *Human Rights Education: The Fourth R.* Ottawa, Canada: Human Rights Internet.

Amnesty International USA (1984) *Torture by Governments.* New York: Amnesty International, USA.

Anderson, C.C., ed. (1983) "Beyond Boundaries: Law in a Global Age" *Intercom* #103 (January issue) New York: Global Perspectives in Education.

Bigelow, W. (1985) *Strangers in Their Own Country.* Trenton, NJ: Africa Research and Publications Projects.

Branson, M.S. & Torney-Purta, J., eds. (1982) *International Human Rights, Society and the Schools.* No. 68 Washington, D.C.: National Council for the Social Studies.

Castelle, Kay (1988) *In the Child's Best Interest: A Primer on the U.N. Convention on the Rights of the Child.* New York: Defense for Children International, USA.

Center for Peace and Conflict Studies (1980) *People Have Rights: They Have Responsibilities Too: A Study Guide for the Universal Declaration of Human Rights for the Use of Young Citizens.* Detroit, MI: Center for Peace and Conflict Studies, Wayne State University.

Constitutional Rights Foundation (1982) *International Law in a Global Age.* Los Angeles, CA: Constitutional Rights Foundation.

Croddy, M. & Maxey P. (1982) "International Law in a Global Age: A Teacher Handbook" *Bill of Rights in Action.* Los Angeles, CA: Constitutional Rights Foundation.

Dreyfuss, E.T. (1987) *Human Rights: High School Curriculum.* Cleveland, OH: Law and Public Service Magnet High School.

Ferguson, H., ed. (n.d.) *Human Rights and Citizenship.* Albany, NY: Center for International Programs, State Education Department.

Flowers, Nancy and Donahue, David (scheduled for 1993). *Uprooted: Refugees and the United States and Uprooted: Refugees in a Global Community.* Alameda, CA: Hunter House, Inc. (prepared by Amnesty International USA.

Frankel, M.E. and Saiderman, E. (1989) *Out of the Shadows of the Night: The Struggle for International Human Rights.* New York: Delacorte.

Freedom House (1987) *Freedom in the World: A Curriculum Unit Prepared for Use in Global Studies.* New York: Freedom House.

Harf, J., et al. (1980) *Global Issues: Human Rights.* Columbus, OH: Consortium for International Studies Education, The Ohio State University.

Heater, D. (1984) *Human Rights and Education in Schools: Concepts, Attitudes and Skills.* Strasbourg: Council of Europe, School Education Division, Council of Cultural Co-operation.

Human Rights for Children Committee (1992) *Human Rights for Children.* Alameda, CA: Hunter House, Inc.

Human Rights Internet (n.d.) *Teaching Human Rights: Material for Primary Schools and High Schools.* Cambridge, MA: Harvard Law School.

©CTIR
University of Denver

Humana, Charles (1992) *World Human Rights Guide,*. New York: Oxford University Press.

Institute for Food and Development (1984) *Food First Curriculum.* San Francisco, CA: Institute for Food and Development.

Kronnenwetter, M. (1990) *Taking a Stand against Human Rights Abuses.* New York: Franklin Watts.

McGinnis, J. & K. (1985) *Educating for Peace and Justice: Global Dimensions.* St. Louis, MO: Institute for Peace and Justice.

McQuoid-Mason, D., O'Brien, E.L., and Green, E. (1991) *Human Rights for All.* Claremont, South Africa: David Philip Publisher. (Publications of the Lawyers for Human Rights and National Institute for Citizen Education in the Law [NICEL].)

National Council for the Social Studies (1985) *Social Education* (September theme issue) Washington, D.C.: National Council for the Social Studies.

Pettman, R. (1986) *Teaching for Human Rights: Pre-school and Grades 1-4.* (Human Rights Commission, Education Series No. 2) Canberra, Australia: Australian Government Publishing Service.

Pettman, R. (1986) *Teaching for Human Rights: Grades 5-8.* (Human Rights Commission, Education Series No. 2) Canberra, Australia: Australian Government Publishing Service.

Selby, D. (1987) *Human Rights.* New York: Cambridge University Press.

Shiman, D. (1979) *The Prejudice Book.* New York: Anti Defamation League of B'nai B'rith. (2nd edition scheduled for 1993)

Social Education, Theme issues: "Human Rights Education" (September 1985) and "Rights of the Child." (April-May 1992) Washington, D.C.: National Council for the Social Studies.

Starkey, H., ed. (1991) *The Challenge of Human Rights Education.* London, England: Cassell.

State of California, Department of Education (1987) *Model Curriculum for Human Rights and Genocide.* Sacramento, CA: State Department of Education

State of Connecticut, Department of Education (1987) *Human Rights: The Struggle for Freedom, Dignity, and Equality.* Hartford, CT: Department of Education.

Strom, Margot S. and Parson, William S. (1982) *Facing History and Ourselves: The Holocaust and Human Behavior,* Brookline, MA: Facing History and Ourselves National Foundation, Inc.

Torney-Purta, J. (1982) "*International Human Rights: Society and the Schools.*" Social Education. Washington, D.C.: National Council for the Social Studies.

Totten, S. and Kleg, M. (1989) *Human Rights.* Hillside, NJ: Enslow Publishers.

Tucker, J.L. & King, R.L. (n.d.) *Sample Lesson Plans: International Human Rights.* Miami, FL: Florida International University.

United Nations (1989) *ABC Teaching Human Rights: Practical Activities for Primary and Secondary Schools.* New York: United Nations.

©CTIR
University of Denver